

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LX.

Jackson, Miss., June 2, 1938

NEW SERIES
VOLUME XL No. 22

Who's Who and What's What

An average of over a million dollars a year has been given by the women since their organization fifty years ago.

Oklahoma Baptist University has a summer school for preachers, Sunday school workers and others June 13-22. Included is an evangelistic conference June 13-15.

There were more than four times as many messengers to the Convention in Richmond this year as there were when it met in the same city 31 years ago.

Definite plans are being made by the Blue Mountain College Baptist Student Union to have a good delegation from Blue Mountain at Ridgecrest for the B. S. U. Retreat, June 8-16, Miss Mary D. Yarborough, student secretary, stated today. The group from Blue Mountain will probably include about twenty girls.

Rev. Luther J. Holcomb led in a young people's revival in Huntington, W. Va., in which eleven churches participated. In the Fifth Ave. Church there were 66 additions, 55 by baptism. Dr. Norman W. Cox is pastor. Later brother Holcomb helped in a young people's revival in Dover Park Church where Rev. D. S. Hill is pastor, in Louisville, Ky.

Morton Church, C. O. Estes pastor, baptized 19 Sunday night and observed the Lord's Supper, the largest number participating in the history of the church. More glasses will be necessary. The Training Union brought good results, led by Miss Juanita Byrd, Rev. D. H. Barnhill, Mrs. Barnhill and Rev. E. D. Estes; average attendance 58. A daily vacation Bible school for Primaries and Juniors will be held in June.

The ripple of dissatisfaction among some of the colored people in Richmond at what they conceived to be a slight to their group, makes it appear that the arrangements for taking care of all who attend the Baptist World Alliance next year in Atlanta need to be made and conducted with great care and Christian courtesy. It is possible that as much harm as good may be made to come out of the meeting there.

R. L. Moore resigns as president of Mars Hill College in North Carolina after forty-one years as administrative head of the school, exactly half of the school's life. He has wrought marvelously and is today one of the best loved college presidents in the South. He has worked unselfishly for God and the cause of Christian education. He will remain as teacher, along with a strong faculty which he has built up.

Occasionally the Convention is enlivened with a good story. Here is one told by Dean Crain of S. C. An ox was hitched to a plow with a mule. At eleven o'clock in the morning the ox laid down in the furrow, leaving the mule to do the pulling. That night the ox asked his yoke-fellow, the mule, in the next stall to him what the boss said about his lying down that morning. The mule said, "Nothing." The next day the ox laid down on the job at 10:30 o'clock and left the mule to do the work. Again the ox asked the mule that night what the boss said. The mule answered that the boss did not say anything, but he saw him talking to the butcher that afternoon.

A MASTER ARTIST

The man of God, with heart aflame for souls,
Will condescend to men of low estate;
Will serve the lowly freely as the great
To prove his love for him whom he extols.
He pours the oil of gladness into hearts
That disappointment smote with cruel hand;
He spreads a healing balm at Love's command,
And shields the helpless from misfortune's darts.
For deeds of loving service he enrolls
That he may bring joy to the desolate;
His works surpass in beauty the fine arts
For his benevolence is truly grand.

—Wm. James Robinson.

Kansas City, Mo.

—BR—

Z. T. Sullivan goes from Cheneyville to Forest, Louisiana.

Thirty-six colleges in the Northern Baptist Convention will have summer schools for rural preachers.

Dr. B. C. Land of Winnfield, La., preached the commencement sermon for Louisiana College at Pineville last week.

Dr. Frank Tripp of St. Joseph, Mo., father of the Hundred Thousand Club, accepts a call to First Church, Montgomery, Ala., effective June 19.

An exchange tells us that the committee to whom was referred the question of indemnity from Japan for destruction of Baptist property in China had a conference with Sec. Hull on May 23.

Prayer is asked for Pastor R. W. Porter who has Dr. L. B. Campbell with him in a meeting at Sledge June 17, and will himself preach in his meeting at Lambert June 26, W. H. Branyan leading the singing, who finishes his work at Mississippi College this week.

Permit a Louisianan to pay his respects to the editor of the Record for the outspoken manner in which he publishes his sentiments concerning liquor traffic and all that goes with it. Although never a resident of Mississippi, this writer reads and enjoys the Record every week.—W. M. Averett, Olla, La.

The Van Winkle church near Jackson, recently organized with 61 members, called Rev. E. J. Blackford, who with C. L. McKay started the work in that community. A lot was given the church for a building and digging for a foundation has already begun. Some bricks have been put on the ground. The plan for the building is the same as that of the Raymond church. A budget has already been adopted, a Sunday school, B. T. U. and W. M. U. organized. A daily vacation Bible school will be held soon. They expect to have full time preaching by Sept. 1. The Record goes to every family.

The Western Recorder says: "The second outstanding accomplishment by which the Richmond Convention will be remembered was the positioning of Southern Baptists toward inter-denominational movements, which now absorb the main attention of a large section of Christendom. The purpose is to combine all Christians into a vast instrument of objective power to be handled by men. Such 'unity' is not of God's Spirit but of man's wisdom and self-trust." The utterance at Richmond was timely. It will, for a time at least, remove from unstable Baptists the temptation to run both with the hare and the hounds.

May 22 Rev. W. A. Bell of Ruleville preached the commencement sermon at Itta Bena to a fine class and a great crowd.

Pastor A. J. Linton of Union Church, Jones County, says the church anticipates a good meeting beginning June 5 with Rev. B. E. Massey preaching.

Dr. J. E. Gwatkin of the Baptist Bible Institute says the picture in a recent Record of those fishermen—and the fish—gives him "fishinitis." Please operate on the fish.

President Lawrence T. Lowrey announces that more than seventy-three per cent of the dormitory accommodations of Blue Mountain College has already been reserved by check for next session, and that the Spring Term enrollment for teachers, closing next week, is more than forty per cent ahead of last year.

The Booneville Independent says that in Prentiss County drinking and drunkenness increased twenty-five to fifty fold when the sale of beer was legalized, and there was no decrease in bootlegging. The people have had enough of it.

Brookhaven First Church has this week a Sunday school training course led by E. C. Williams and J. P. Edmunds, climaxing in a rally next Sunday when they expect to move into their educational annex with an attendance of 1,000 or possibly 1,200. This training course is county-wide.

The Sunday School Board recently had Baptist architects from fourteen states to meet in Nashville for conference with the Sunday school secretaries. There were three from Mississippi: Messrs. D. H. White, J. M. Spain, and W. W. Overstreet. These paid their own expenses to and from Nashville, but were entertained there by the Board, and shown the best specimens of architecture in Nashville. This conference will assist in providing better buildings for our churches.

For some time we have wondered why somebody didn't write a series of stories like this. And now Miss Virginia Doss has made a beginning. In her book just issued and for sale in the Baptist Book Store, entitled "Man Upon Earth" we have a group of stories or reflections, imaginative to be sure, but true to the facts, giving the reaction of seven people who came into contact with Jesus during His earthly ministry. They are the boy who contributed the loaves and fishes to feed the 5,000, then John, Galian, James, Pilate, Mary of Bethany and Peter. Miss Doss does this in blank verse, and it is well done. It will help you to see what others thought of Jesus. The printers have done a good job. The book sells for \$1.00.

—BR—

QUESTIONS ON EUROPE?

—O—

Would you like to know more about the peoples of Europe, their ways of living, their problems, their struggles?

Plautus I. Lipsey, Jr., contributor to this paper, will make an extensive European tour this summer. He will write some articles about what he learns in various countries. And—he would like your assistance. What do you want to know?

Write to the Editor of the Baptist Record, Jackson, Miss., and tell him the questions you would like to have answered. He will send the questions to Mr. Lipsey, Jr., and the traveler will try to get the answers in his articles. Write, without delay, as he is leaving early in June.

Sparks and Splinters

Dr. Millard A. Jenkins has been 20 years pastor of First Church, Abilene, Texas. In this time nine other churches have come into existence, organized at first as missions of this first church.

Pastor Delaughter writes that a young people's revival begins the fifth Sunday in May at Woodville. There is a fine spirit in the church, and a new day seems to be dawning. Four additions to the church on a recent Sunday.

Anybody want to go to Liberia? Senator Bilbo says he will introduce a bill to deport any who want to go, the government paying transportation and upkeep as long as necessary. What about 40 acres and a mule? Better throw them in.

Rev. Howard B. Benson and Miss Inez Gilbert were married in the Baptist church at Clarksdale, May 24, Pastor N. D. Timmerman officiating. Mr. Benson is a student in the Baptist Bible Institute, an alumnus of Mississippi College and pastor of the church at Dentville in Copiah County.

In First Church, Biloxi, in the past three years one department of the Sunday school has doubled, another more than doubled, another recently so overcrowded as to prevent further growth. Enlargement is necessary. Sunday services were well attended.

Great Britain recently severed diplomatic relationship with Mexico because Mexico did not immediately pay for the oil properties in Mexico taken over by the government from British subjects, because these subjects refused to conform to Mexican law. This sort of diplomacy would justify the United States government in severing relationship with Great Britain because the latter has failed to pay the debts to this country incurred during the world war.

Those people who talk about sharing Christianity with other religions, and learning from other religions have probably not read, certainly have not understood, the parables of Jesus about the hidden treasure and the pearl of great price. In each case the one who secured the prize sold all he had and obtained it. Paul said, "I count all things but loss for the excellency of the knowledge of Christ, for whom I have suffered the loss of all things and do count them but refuse that I may gain Christ and be found in Him."

Some are speaking of the union of the Methodist denominations in the United States as a step toward breaking down denominational lines. In the words of the man of the street, Where do you get that? It looks more like the strengthening of denominational lines. Do they not say now that this union makes the Methodists the biggest protestant body in the United States? Not that there are more Methodists but that there are more of them in one organization. When you get Methodists and Disciples into one body, you may talk about union.

On Sunday, May 22, the Barton Baptist Church, near Lucedale ordained W. S. Barton to the work of the ministry, and T. H. Armstead and S. C. Barton to the diaconship. Rev. Earl Brooks was moderator and Rev. C. A. Bryan clerk. Participating in the ordination were deacons A. E. Dean, D. D. Rodgers, Lee Havard, I. D. Green, W. O. Thigpen, J. R. Parker, G. B. Barnett, Webb Parker, R. B. Patterson and Joe Havard. Rev. W. T. Graves preached the sermon, Rev. S. E. Nix conducted the examination, and Rev. Earl Brooks gave the charge.

Rev. Jacob Gartenhaus, Southern Baptist messenger to Israel, has just written a booklet, published by the Home Board, entitled "The Ten Lost Tribes." He discusses the matter very sensibly. It is a book needed to correct some exceedingly foolish theories that have been abroad. He knows what is talking about, and shows that the idea that the British are the ten lost tribes is utterly silly. He disposes of all that talk about the pyramid of Gizeh being a prophetic monument satisfactorily. The book ought to be widely read. Price 25c.

The federal government has spent in the past five years nearly twenty billion dollars in relief.

Luther Holcomb, Jr., recently helped in a meeting in First Church, Tupelo, in which 62 joined the church, 43 by baptism.

Read the announcement on page eleven from Mr. E. C. Williams about the Mississippi Baptist Assembly July 3-8 at Mississippi Woman's College, Hattiesburg.

The Methodist General Conference in Birmingham recently refused to revoke the rule against the use of tobacco by their ministers. This rule seems to be "advisory" in effect.

Evangelist T. C. Crume was with Pastor A. B. Couch, Oakland St. Church, during the city-wide evangelistic campaign in Atlanta. There were more than 100 conversions and additions in this church, a total of 2,400 in the city.

The country churches have come in for a good deal of discussion in Baptist gatherings and papers lately. It will do good. We think of these country churches as the springs and feeders of our denominational life like the springs in the hills which coming together make the great water courses. Thousands of them are making glad the earth by their constant output.

After quoting from Episcopal writers to show that they do not propose to enter any union of churches which would in any way compromise their faith and polity, the Biblical Recorder says: "There is no possibility of Baptists going into any such union without a compromise of our beliefs and convictions. Therefore, we should keep out of any conference looking to any world federation of churches."

According to an exchange, Dr. Raymond Pearl, professor of Biology in Johns Hopkins, addressing the Institute of Medicine in Chicago, told them that life tables show that the use of tobacco shortens people's lives. He said, "This impairment is proportional to the habitual amount of tobacco used by smoking, being great for heavy smokers and less for moderate smokers, but even in the latter sufficient to be measurable and significant."

Speaking of his fifty years in the ministry Dr. B. J. W. Graham says in The Christian Index: "When a preacher feels in his heart that there is lack of heart unity between him and his church, the best thing he can do for himself and his church is to sever the pastoral tie, whether he has anywhere else to go or not. When I have followed that feeling, I have in every case found a place of service waiting for me, and a place in which I could do better work and be happier in it. If preachers will let him, the Lord will put them in a place where they can best serve the interests of his cause and in which they will be most happy."

In the Christian Index of Georgia Dr. Arch C. Cree is thus quoted: "I recall while I was acting secretary of the Home Mission Board for the year following the Carnes disaster, that Mrs. George Bottoms, of Arkadelphia, Arkansas, came to the office on December 28, 1928, to tell me that she wanted to give a half million dollars to the work of the Home Mission Board. She and her dear husband had given a hundred thousand dollars earlier. I had wondered how she felt in the face of the Carnes trouble, and I was concerned as to whether she would be interested further in our Home Mission work. So after the debenture, conveying the one-half million dollars to the Home Mission Board, had been signed, I said to her: 'Mrs. Bottoms, may I ask you a very personal question?' She said: 'Yes, Doctor.' I said: 'Mrs. Bottoms, what was your reaction when you heard that the treasurer of this Board had gotten away with a million dollars?' Mrs. Bottoms replied: 'My first reaction, I confess, was a very human reaction, but I turned to God in prayer, and the more I prayed the more I felt that it was not the time for a good soldier to quit the warfare. That sad experience was a temporary victory of the enemy, and that, if ever there was a time, now was the time, for a good soldier of Jesus Christ to tighten his belt, grip firmer his sword and fight harder for his Lord and King.'"

Rev. F. W. Wightman, executive secretary of the Arizona State Convention (Northern Baptists) died May 2.

Pastor W. R. Haynie has returned to Durant from the Baptist Hospital in Memphis, and is gradually recovering his strength.

At the first bombing of Chengchow, China, 150 patients were treated at the Baptist Hospital. At the next bombing the hospital was destroyed.

Liberty of conscience involves the right of every man to discover the will of God for himself, and not have somebody else between him and God to decide this for him. Baptists and Catholics are at antipodes in this matter.

Lots of good people rejoice that the mayor of Indianola has told the bootleggers to close up, and they say he means what he says. It can be done where officers and people make up their minds that it must be.

Two Mississippians met in Texas when L. S. Cole helped Z. E. Parker in a meeting at Ingleside. There were 14 additions and a good number agreed to tithe, and the church added \$300 to the pastor's salary. Brother Parker expects to visit his old home in Calhoun County in August, and could be secured for a meeting.

Chancellor Guyton in a decision which went into the matter in detail ruled that the Salem church could not be enjoined from preventing L. T. Grantham from using the church house as a preaching place. The church locked the doors and forbade Mr. Grantham's preaching in the house, so we were informed. Now he proposes, according to announcement made to carry the case to the supreme court.

In a beautiful and touching tribute to his mother Editor Routh in the Baptist Messenger says among many other good things: "I shall never forget the hour when, after the benediction had been spoken commencement day, I walked down the aisle to the seat where she awaited me; she placed her arm about me, pointed to the diploma in my hand, and said, 'This is what we've been working for isn't it?'"

Rev. J. P. Harrington has offered his resignation as pastor of Parkway Church in Jackson, to become effective July 1. The church has not yet acted upon his resignation. He has done good service in this field, starting without any organization some ten years ago. There is a present membership of about 500. Brother Harrington has of late years been superintendent of the Old Men's Home in connection with his work as pastor, and it may be that he will continue in this office.

"The number of commitments for violation of federal liquor statutes has reached 5,390, an all-time high. Not even during prohibition were so large a number of persons sent to the federal penitentiaries for infraction of the liquor laws," says the director of the bureau of prisons in the report of the attorney general of the United States for the fiscal year ending June 30, 1937. Commitments to all institutions receiving federal prisoners from the courts, federal institutions (except jails), state institutions, federal jails, other jails, etc., and the national Training School for Boys, D. C.) have increased until they are three times as many as in 1937. Since repeal, over half of these commitments have been for violation of the liquor laws.—Sen. Morris Sheppard.

A Baptist is a man who has direct access to God through Jesus Christ as the only mediator. A Catholic is one who cannot approach God except through some authoritative representative of the "church." For this reason a Baptist is never a source of danger to the state; he acts as an individual and not at the dictation of some ecclesiastic. Baptists can not and do not wish to exercise any political influence. They only wish that the truth may be fairly presented, and that others shall be allowed to react toward it according to their own reason and conscience. Baptists cannot be herded for mass attack. The idea of mass pressure is alien to their conception of right. A Catholic belongs to an organization and votes accordingly. A Baptist votes as he pleases.

One of the things of preachers, and the rest of humankind, is to let themselves be led by the Holy Spirit in chasing the enemy to the negation of the Master's will.

Within recent years the brethren, students, and preachers, have given study of prediction to the ever-present Lord—an ever-keenest of anticipation of the redeemed.

One can sympathize with the human to be known in the Kingdom of God. This writer not only disapproves much of the future, but also the future.

Just before the recorded words in the inspired Bible, the eager questioning course of future Kingdom of God, "Dost thou at Israel?" He replies times or seasons within His own.

Probably the curiosity which to attempt to put not of vital concern and frankly inf characteristic of those who loved business. If only Him at His work.

I presume the dilections, if I mean to be able in my study of the Book of Revelation, a unanimity of dox expositors and Doctor Mullins of the Southern Sem to have told him started out to upon closer study covered that his post-position, forth be a process, will not it seems to be standing can go.

If only earned had taken Jesus future, they must lose of intermission of separation of debt inevitable bittered through sides wax ultracerning which.

Jesus pointed to the words of mission: "Ye Holy Spirit is my witness, and Samaria, the earth."

The business Christian on about Jesus. I the whole world and have found it to the world lowship with sinful world and lost world that and will save.

Thursday, June 2, 1938

MAIN-LINE EVANGELISM

Clyde L. Breland, Richmond, Ky.

One of the things which reveals the weakness of preachers, and their essential kinship with the rest of humanity, is their tendency to permit themselves to be sidetracked in their ministry in chasing after speculative items of theology to the neglect of the main emphasis which the Master Himself placed within the Gospel.

Within recent years a considerable group of the brethren, styling themselves "Fundamentalists," have given themselves to an intensive study of predictive prophecy, especially with regard to the events connected with the return of our Lord—an event which is regarded with the keenest of anticipation by the hearts of all the redeemed.

One can sympathize deeply with them, since it is human to want to learn all that can possibly be known regarding the future course of the Kingdom of God. But it is impossible for this writer not to believe that the Master would disapprove much of the present speculation concerning the future.

Just before He left the world, in His last recorded words to the disciples, He is reported in the inspired narrative as rebuking the too-eager questioning of the disciples concerning the course of future events as they affected the Kingdom of God. In response to their query, "Dost thou at this time restore the kingdom to Israel?" He replied: "It is not for you to know times or seasons, which the Father hath set within His own authority."

Probably the Master anticipated the intellectual curiosity which would ever tempt His followers to attempt to pry into those things which were not of vital concern to them in their ministry, and frankly informed them in words which were characteristic of His gracious dealings with those who loved Him that it was none of their business. If only we were astute enough to take Him at His word!

I presume that I have pre-millennarian predilections, if I know enough about the millennium to be able rightly to interpret it. I find, in my study of the writings of interpreters of the Book of Revelation that there is by no means a unanimity of opinion even amongst the orthodox expositors as to the nature of the millennium. Doctor Mullins, beloved teacher of theology in the Southern Seminary in other years, is reported to have told his students upon occasion that he started out to be a pre-millennarian; but that upon closer study of the New Testament he discovered that he could prove either the pre- or post- position, and decided that he would henceforth be a pro-millennarian. That position, of course, will not be universally acceptable; but it seems to be about as far as the human understanding can go upon provable ground.

If only earnest students of the New Testament had taken Jesus at His word with regard to the future, they might have saved themselves the loss of interminable time and labor in the preparation of sermons, the writing of books, the holding of debates and what not, as well as the inevitable bitterness of feeling which is engendered through religious arguments in which both sides wax ultra-dogmatic over a question concerning which both sides know next to nothing.

Jesus pointed out the main-line for the preacher in the words with which He closed His earthly mission: "Ye shall receive power after the Holy Spirit is come upon you; and ye shall be my witnesses, both in Jerusalem, and all Judea and Samaria, and unto the uttermost part of the earth."

The business of the preacher, as of every Christian on earth, is to tell what he knows about Jesus. If Christ has saved you, tell it to the whole wide world. If you have tried Him, and have found His promises trustworthy, tell it to the world. If you have come to enjoy a fellowship with God through Christ which this sinful world needs, tell it to the world. Tell a lost world that God in Christ Jesus can save, and will save, to the uttermost all who come

to Him in a penitent faith; that Christ, God's virgin-born Son has settled the sin-debt on Calvary for the whole world, and that all who will may come. Tell a sinful race, both saved and lost, that there is power in the Holy Spirit who dwells in the hearts of believers to cleanse them progressively from sin and ultimately to present them faultless before Him who is coming again to judge the quick and the dead.

That is main-line preaching.

"OUR CONVENTION SPEAKS WITH A CHALLENGE"

By L. R. Scarborough, President

The Richmond Convention was historic and significant. The numbers were large, the representation wide, the entertainment was most perfect, the Virginia welcome was characteristic, the speaking and hearing in the auditorium faultless, the presentation of all causes at their best, the pre-convention gatherings—the W. M. U. and Pastors' and Laymen's Conference—were indeed surpassingly great, the spirit and passion militant and forward-looking, the addresses by many were at the very top, the unity of spirit, the one-mindedness of the Convention, was cheering and challenging.

Special Emphasis

On the suggestion of the Executive Committee, led by President Sampey, the Convention unanimously set itself to a great forward, extensive and intensive movement for Soul-Winning Evangelism, to make 1939 a great year of baptizing. The wonderful response of the Convention to such a proposal will be memorable in years to come. The tide was coming in for days back of us. The revival in China, the great campaign last year in Texas, the proposed campaigns for souls in other states, the appointment of evangelists by State boards, the renewal of the department of Evangelism in the Home Board, the wonderful, organized movement by the Sunday School Board for soul-winning, the great, city-wide evangelistic campaigns just passed—all these and other signs were significant and this movement to have it be Southwide came up from the hearts of the people and down from heaven's evangelists. It seemed to be a Divine urge and a human plea in the hearts of multitudes that we go together in an intensive movement to carry Christ to the lost.

Leadership

The Convention designated the president-elect and Dr. Roland Leavell of the Home Board to be the Southwide leaders, and instructed us to organize as representing the Convention. Great stress and dependence was put on the State secretaries and State departments of evangelism, the general secretaries, the secretaries of the Executive committee, the editors, the seminaries, the women, the laymen, and especially upon the pastors, with the hope that all the agencies and personalities among Southern Baptists will voluntarily, spontaneously, hilariously enter this most significant movement.

The Convention spoke its will in loving, appealing tones and terms and threw itself, as far as it could under the dominance of the Divine Spirit and the leadership of Christ Himself.

I would say, briefly, that the revival ought to be a New Testament revival, a Holy Spirit-led revival, a Christ-centered revival, with heavy responsibility on each saved soul in regeneration's gratitude, each church and its pastor and other leaders. The truth must have its rightful place and the plain preaching of the simple gospel must be central. If it is a Pentecost, we must have Pentecostal praying, Pentecostal passion, Pentecostal power. We must have the Holy Spirit's power, the Father's love and the Saviour's blood. It must be preeminently a personal campaign. It should honor Christ's churches, it should be constructive, it should go all the way with Christ, its aim must be to win men by the multitudes, train men, enlist them, lead them into all the constructive agencies and activities demanded in the New Testament.

The Bible gives the law of this harvest in

Psalm 126:56: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seeds, shall doubtless come again with rejoicing, bringing his sheaves with him." We must follow the example of Christ in Luke 19:10: "The Son of Man is come to seek and to save that which was lost." We must go in obedience to His divine orders in Matt. 28:18-20, and we must claim the promises of Acts 1:8 and Luke 11:13: "If ye then, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

I am trying to voice the call of our people, the call of our Saviour, and the call of the lost to you, to all there is in our Baptist Zion to win multitudes to Christ.

A PROTEST

T. T. Martin, Blue Mountain, Miss.

The indecencies and outrages on modesty that are being put before the public by some cigarette companies, some beer companies and Coca-Cola, make some people tremble for the coming generation, and are enough to cause the present generation to bow its head in shame.

Instead of a halt being called there seems to be no let-up to these insidious attacks on public standards of morality, modesty and decency.

As I passed through Jackson, Mississippi, recently there was a parade on the principal streets under the name of the Masons.

I am not a secret order man myself, holding membership in only a local Baptist church.

But as a Mississippian, as an American, as a decent human being, I here and now protest, publicly, against what I witnessed in that parade on the streets of Jackson. Before the public a man dressed up as a Mason, seized a supposed-to-be woman's dress and pulled it up above her waist. The plea is made that the one thus exposed was a man dressed up as a woman. The suggestiveness, the public indecency, the outrage on public morals were the same and the brushing away of the maidenly modesty of on-looking girls, the corruption of children looking on and the outrage upon the pure chaste women along the street were the same.

And because it was done under the banner of a great secret order, to protest one must face a scourging by the cat-o'-nine-tails in the hands of those who have been corrupted. I protest.

I have heard that there is a section of Masons sometimes designated as "drunk Masons." If so this man must belong to them. To have performed such an act even in the red light district of a city should make even a "drunk Mason" ever after ashamed to look a dog in the face.

But this is not the only public outrage on decency and public decorum Mississippi has been forced to endure and bow in shame over. I heard a candidate for a high official position say in one public address, "damn" or "darn" nineteen times. A fine example to the boys and girls of Mississippi! A fine influence to put into their lives!

Imagine Henry Whitfield, A. H. Longino, J. Z. George, Gen. E. C. Walthall, L. Q. C. Lamar or the great negro B. K. Bruce or the great negro John R. Lynch using such language in a public address!

The purpose to have regional conferences in the state in the interest of evangelism did not materialize, and the statewide conference which it hoped to hold at Clinton was abandoned.

The Baptist and Reflector says editorially: "As for ourselves, we will take our stand with that great majority of Southern Baptists who stand against all official connection with the Federal Council of Churches and against the idea of the general organic union of Christendom in toto. Baptists have no business toying around with this business. Should the day ever come that they go into such a union arrangement, that day their clear, distinctive testimony to the truth will be silenced. But we did not believe that day would ever come, so far as the majority of Southern Baptists is concerned."

EDITORIALS

RESIST NOT EVIL

This would seem to be a passage of Scripture difficult to misinterpret or misapply. But it has been wholly perverted in some quarters, and in one instance by a man who was considered one of the world's greatest minds, Count Leo Tolstoy of Russia.

It is as most Bible readers know a part of the sermon on the mount. It forms a part of that section of the sermon which sets a very high standard for Christian conduct, the kind of righteousness which characterizes the kingdom of our Lord Jesus Christ. In order to indicate the excellence of this standard, the requirements of Jesus are compared with those recognized among the Jews at the time, and especially compared with the precepts of the Mosaic law. Jesus says five times "Ye have heard . . . but I say unto you." Most of our knowledge is acquired by comparing one thing with another, putting them side by side and pointing out the differences. It is in this way that all advancement in knowledge and in ideals is attained. And that is literally what the word parable means, the putting of one thing beside another for the purpose of observation, comparison, as stepping stones, to distinguish the things that differ and approve the things that are excellent.

In this particular precept, Resist not evil (or him that is evil—Revised Version) Jesus is comparing and contrasting the conduct of a Christian who is suffering wrong with that of one under the law of Moses. How shall a Christian behave when somebody mistreats him by violence or injustice. The law of Moses said, "An eye for an eye and a tooth for a tooth." That is the wrong doer was to suffer in return in the same measure in which he had inflicted injury on another, just that and no more.

Everybody knows that when one has suffered wrong his natural impulse is to pay it back with interest. You may call it compensatory and punitive damages if you wish. And sometimes the interest was more than the principle, the punitive more than the compensatory damage. Resentment against wrong does not generally stop at justice. An angry man or one aggrieved is not in position ordinarily to judge as to the amount and character of punishment one who has wronged him should have. Our laws take that matter out of his hands and place it in the hands of an impartial court, or agency representing the public and not the individual. A man is tried in the courts not for wrong done the individual but against the peace and dignity of the state.

Moses' law not only took the case out of the hands of the individual as a rule, but it put personal restraint upon the man who had been wronged. He must not go beyond absolute justice and equity. The punishment must not go beyond the injury done. This was a great advance on no law, or allowing any man to take the law into his own hands, being legislator and executive. Moses' law was the best possible thing that could be had—as law.

But a Christian has a higher standard than law, a higher ideal than absolute justice. He is not to take the law into his hands, and not to seek or desire to return evil for the wrong inflicted on him. For him it is not enough to stop at justice, he must stop before he gets justice to himself. He is not to resist the evil at all. He is to seek the good of the evil doer, not to bring him to justice but to bring him to righteousness through an exhibition of the Spirit of Jesus. Men are to be won by kindness, love and mercy, not by the strong arm of justice.

But we must be sure to avoid the blunder into which a few have fallen, Tolstoy for example, who teach that criminals are not to be punished for their wrong doing. Jesus is giving the guiding principle for individual conduct, not for public officials. Notice he changes the pronouns from the plural with which he began to the

singular number. Read it again, "Ye have heard," plural number; "but I say unto you," still plural; "but whosoever smiteth thee . . . turn to him the other cheek," singular number, and on through the other verses the same singular number, "thou" and "thee". This is the personal attitude of the individual Christian. It does not prescribe the method for civil courts. The Bible everywhere represents that public officials have the obligation to punish the wrong doer. Paul says that a civil officer is a "minister of God, an avenger for wrath to him that doeth evil," Rev. 13:4.

The Bible shows no sympathy with slushy sentimentality shown to public offenders. It does not make heroes of criminals. Civil government is primarily for the purpose of seeing that justice is done; and that means that wrong doers are punished.

TO FULFILL ALL RIGHTEOUSNESS

Those who have read the Bible longest and most attentively witness that they are increasingly amazed at the fulness and beauty of the meaning of its words. Some of us pass over them so lightly that we are in danger of missing all this. It is a good thing sometimes to read the words slowly and let them sink in. But more than this it happens that sometimes by the turning of an angle in life's road we get a new vision of the meaning of some of these words. Or it may be that by the sudden illumination of the Spirit as if the sun had broken through the cloud a new glory appears in the words of scripture that we had not seen before. It is this way that progress is made in the understanding of the word and let us hope, in Christian experience.

May we put these words, "To Fulfill All Righteousness" right out before us till they write themselves in our hearts. They were spoken by Jesus at the beginning of his ministry. They may be looked at as the motto of his life, and may well be the motto of every Christian life. At its close Jesus said he had "finished the work the Father gave him to do."

One word at a time: Righteousness is one of the outstanding words of the Bible. It needs to be rightly apprehended. It is as straight as an arrow. It is as unbending as adamant. It is as uncompromising as God. It is a fundamental attribute of God. It rebukes and condemns everything that is crooked. There is no variableness, nor shadow of turning. Men may advocate morality; God requires righteousness. Judgment to the line, and righteousness to the plummet goes back to the old prophets, and is unchangeable through all the ages. "Will not the judge of all the earth do right?" was Abraham's plea with God, and he knew Him. "He will make the crooked places straight" was what John said of Jesus. And Paul said, "The kingdom of God is righteousness." This word righteousness is straight up and down. "Righteous art thou, O Lord, and upright," said David. "O Righteous Father," is the way Jesus addressed Him, John 18:25. The first "preacher" mentioned in the Bible was a preacher of Righteousness, 2 P. 2:5. Let us never get away from the ideal of Jesus which was to fulfill all righteousness. . . . Notice he says All Righteousness. There is nothing onesided or partial or incomplete. It must be all righteousness. Most of us have a sensitive conscience about some things, or about some one thing, but Jesus' conscience was sensitive about all righteousness. Men have been said to "compound for sins they have a mind to by damning those they're not inclined to." But the word of God to us is, "I charge thee in the sight of God, and Christ Jesus, and the elect angels, that, thou observe these things without prejudice, doing nothing by partiality." You can't pick out what you want to do and leave the things you don't want to do. You are not to undertake to be a fractional Christian, nor indeed allow yourself to be.

Righteousness covers all our relationships with God and men. It involves every obligation, not

only of justice, but kindness and mercy. Mercy is as much a part of righteousness as is honesty. It determines our conduct under every condition and toward all men. And our obligations to God are certainly not less binding or sacred than our obligations to men. Nothing short of all righteousness will satisfy Jesus or should content us.

And this righteousness must be fulfilled. It is not enough to recognize an obligation, it must be fulfilled. It is not sufficient to acknowledge a duty, it must be discharged. And to fulfill it is to fill it full, not to stop until it is met to the last degree. How shamefully short our performance is makes our consciences pricked to the sensitive nerve. This is our condemnation. But Jesus never faltered. He said, "How am I straitened till it is accomplished or fulfilled."

Jesus identified himself with the rest of us, when he said, "It becometh us." He allied himself with his people. What was true of Him becometh us. And no soul will be satisfied until he has done as Jesus did.

Jesus said "Thus it becometh us." He associated the idea of fulfilling all righteousness with baptism. Certainly nobody who neglects or refuses to be baptized can say he has fulfilled all the will of God. And more than this there is something in the very character of the ordinance of baptism which symbolizes complete obedience to the will of God, complete separation from the world, complete severance from all earthly life, complete death to sin and burial to the past, complete resurrection to a new life of faith in Christ.

Dr. and Mrs. C. E. Maddry of Richmond sailed May 25 for a visit to the mission fields in Africa and Europe. They were accompanied by Dr. and Mrs. M. T. Andrews of Texarkana, and by Mrs. Boatwright of South Carolina. They expect to be back in New York September 1.

Recent appointments of our Foreign Mission Board in Richmond are: Rev. and Mrs. C. E. Craighead for Rumania, Rev. and Mrs. Walter L. Johnson for Mexico, Rev. John A. Moore for Rumania, Miss Mary Herring for China, Miss Kate E. Gruver for Palestine, Miss Ethel Harmon for Nigeria, and Miss Thelma Frith for Brazil.

President Harley Smith of Collegio Baptista in Porto Allegre, in southern Brazil, reports abundant blessing on the work of the churches in that city; more than 1,000 in the Sunday schools, the largest ever. Organized workers meet once a month in one of the churches. Decisions for Christ in every service in Central church; seven baptisms in March. The visit of Drs. Dodd and Taylor greatly helped.

Dr. R. E. Alley, editor of the Religious Herald of Virginia, says that there seems little hope of the Southern Baptist Convention being a deliberative body, on account of its size. And he suggests for consideration the having of two annual sessions of the Convention for inspirational meetings, and every third year the meeting of a smaller body truly representative of all sections to determine all matters of policy and conduct the business of the Convention.

The brethren in Attala County have revived the Fifth Sunday Meeting, after possibly twenty years. It was held at Carson Ridge, and did they have a crowd. There must have been near a thousand. Of course the big church house couldn't hold them. They enjoyed the fellowship with great zest, and the dinner, spread far and wide was also much enjoyed. But in the house they had a good program of music and prayer and inspirational speaking. Pastor B. F. Odom was in charge. Rev. J. W. White made a helpful devotional talk. Brother Anglin spoke on Pastoral Leadership. The editor preached on Baptists and the Ordinances. In the afternoon Prof. McDaniel of Holmes Junior College spoke on A Sunday School in Every Church. Miss Moonbeam Tong, a Chinese student in the Baptist Bible Institute, told of the working of God in saving China. The hearts of the people were deeply moved. The people decided to continue the fifth Sunday meetings.

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DEVOTI tion: who and tender with good t the eagles."

One of the editors publishes the news that Rev. J. Frank Norris was not at the Convention. Come to think of it, we do not remember seeing him or hearing his name called.

Pastor E. N. Patterson will begin a revival meeting in First Church, Pascagoula, June 12. For five days before the meeting the members will meet for prayer and study in a course in soul winning. Everyone is urged by the pastor to take part in this preparation.

Pastor W. B. Phipps baptized ten last Sunday night into the fellowship of Westside Church at Natchez. Baptisms occur at their services every other Sunday. The church has bought a nice home for the pastor, and he is in it. The budget including the Baptist Record is being paid every month.

Calvary Church, Greenwood, has called as pastor Dr. Henry Mangum and he expects to begin his work here the latter part of June. He has for three years been pastor of Seventh St. Church, Bessemer, Ala. He is a B.A. of the University of Tennessee, has traveled and studied abroad. He is a Ph.D. of Columbia University, and spent several years in Florida as pastor and teacher.

The Lowrey Powell award was presented recently to Miss Theresa Anderson of New Orleans, La., senior at Blue Mountain College, by President Lawrence T. Lowrey before the student body and faculty. The award is given annually to the student who, in the judgment of the faculty, most nearly meets the standard of selection requirements of Blue Mountain College, which are character, ability, personality, and leadership.

The American Baptist Publication Society has been presented with a second Covered Wagon Trailer by Mr. John Nuveen of Chicago. They are used in colporter and missionary work in neglected communities. In the past year workers in these trailers have contacted 66,435 families; distributed 37,212 Bibles and given away 478,665 tracts. It is expected that the Society will increase the number of these trailers shortly.

Pastor Wiley of First Church, Grenada, says the meeting closed at high tide May 8, with 56 additions, and a deepening of spiritual life in the whole community. A great multitude of people listened in over the new station WRGM. People from five states wrote of hearing the services broadcast. The pastor preached and Rev. Wm. L. Cooper led the singing. It was homecoming to him as his father was once pastor here. "He is a model yoke fellow and the people love him."

Pastor Glen Eric Wiley reports the ordination of brother James Lippincott to the ministry by First Church, Grenada, May 25. G. E. Wiley was moderator and Deacon O. D. Spratlin clerk. The council voted unanimously for his ordination. The sermon was by Dr. M. O. Patterson, charge to the church by B. D. Hardin, to the candidate by N. G. Hickman, and the ordaining prayer by E. R. Henderson. Closed with song, "Onward Christian Soldiers." Brother Wiley says, "We commend brother Lippincott as a brother beloved, a man full of the Holy Ghost, and pray that his ministry may lead many to the Lord."

While in Attala County Sunday we were informed by several brethren of the good work which Deacon Sweany is doing in the county association, as well as being superintendent of the Sunday school in his church. He was for several years one of the State Sunday school workers.

The federal government has offered to pay the expenses of every old soldier in the civil war, whether the northern or southern army, also the expenses of an attendant, who will attend the joint reunion to be held at Gettysburg battle field June 29-July 6. There are said to be 9,000 survivors among the northern soldiers and 3,000 of the southern.

DEVOTIONAL—(Continued from page 8)
tion: who crowneth thee with loving kindness, and tender mercies; who satisfieth thy mouth with good tidings as thy youth is renewed like the eagles."

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

HAVE NOT CHURCHES CREATED THE CRISIS?

Dr. Earle V. Pierce, President of the Northern Baptist Convention, said in his excellent speech in the Southern Baptist Convention, "The Christian church is undoubtedly facing the greatest crisis in all its history." His statement is possibly correct, but it is very probable that the church created the crisis. The crisis is not on the outside, but on the inside. The churches have departed from the ancient paths. Moral standards have been lowered and the churches are powerless when an effort would be made to raise the standards.

The above is due to the fact that it has as its deacons some of the biggest cursing men. Some deacons are opposed to prohibition. Some of them drink intoxicants and advertise the sale of intoxicating drinks. Some of them sponsor dances and some Sunday school teachers participate in them. Years ago churches would not tolerate these things among their members.

Consequently, parents who hold to the standards of the churches in the early days do not receive from the churches the backing and reinforcement which they need in the training of their children. Furthermore, some Christian schools do not reinforce such parents. The bands of Christian schools have played for dances, and some students who have been in such bands have later spoken openly of their disgust with such practices.

So, the danger is not so much on the outside of the church as on the inside. Much of the salt has lost its savor. If such salt cannot be revived, it should be cast out. If the churches meet the crisis, it will have to be met from the inside, and with existing conditions the turn will be for the worst. If this writer can see straight, there has never been a greater need for heroism in the pulpit than right now. One man recently said that if a pastor of a large church should take the right stand against social and moral evils in his church, that the church would soon put him out. This statement may be or may not be true, but it is true that in some of our wicked cities pastors are very silent when it comes to taking a pronounced stand against the social evils which are participated in by prominent members.

LET US NOT INVITE ANOTHER DEPRESSION

If Roger Babson is correct in believing that depressions come as a result of the failure of the church members to adequately finance the Lord's work, then we should be very cautious at this juncture. Bankers have recently stated that in Mississippi business is beginning to feel the depression, or recession, which has been experienced in the eastern states for some months. Merchants are also complaining. Receipts in the State Board office indicate a let-up in giving. Word comes that the spending spree authorized by Congress is not reviving business. Artificial stimulation is momentary, and while stimulating for the present, it at the same time breaks down that which it is stimulating. In fact, any program which is not under-girded with sound morals and sane religion cannot expect to succeed for a great while.

If we as Christian people expect to stay off another depression, and if we expect financial prosperity, we must keep the spiritual fires burning and the best fuel for this purpose, apart from good moral conduct, is adequate finances. This has been said many a time, but experience and observation prove the truthfulness of the statement. As we have begun the year and continued for four months with increased gifts, let us so continue throughout the year. There is a power

which holds destiny and that power will not suffer us to continue in indifference towards the higher things of life. A reckoning day is sure to come.

Fear of a reckoning day is not the highest motive for supporting the work of Christ. The love for that which is noble and pure and uplifting and love for Him who was and is the embodiment of that which is best should actuate us and draw from us that energy and that financial support which are necessary for maintaining the highest moral and religious standards.

MISSISSIPPI BAPTIST CONVENTION CURRENT

By current we mean that all financial obligations are paid up to date. It is the purpose of those in charge to pay on June 1st all obligations which are due to that date. This will be possible, provided the churches are prompt in sending in their May contributions, and provided the Five Thousand Club members will pay up to date. While the Cooperative Program has helped to make this possible, yet it could not have been done but for the Five Thousand Club members. The Five Thousand Club last year yielded more than \$31,000.00. In addition to the Five Thousand Club members this year, we have 29 who are giving \$1,00.00 each to the Five Thousand Club. We hope to carry this number to 100 by the close of the year.

BONDS FOR SALE

Those desiring 6% bonds with interest paid semi-annually may obtain them by communicating with the Corresponding Secretary of the Baptist Convention Board. A banker recently said that he had lost nothing on the Baptist Education Commission bonds, but that he had lost money on county and municipal bonds.

Rev. J. F. Sullivan is already in the midst of a busy life as pastor at Ocean Springs where the work prospered under the ministry of Rev. J. E. Barnes.

The church at Georgetown on Sunday extended a call to Rev. A. B. Weathersby and it is presumed he will accept. Brother Weathersby is a Mississippian, once pastor at Tylertown, who has spent several years in Texas. We welcome him back to the state.

Dr. F. M. McConnell, as editor of The Baptist Standard, is contributing his share to the evangelistic campaign. An editorial last week speaks of the kind of preaching that is necessary. And that is the kind that awakens the sinner out of his sleep of indifference and ignorance. Men must be told that except they repent they will forever perish. This is along the right line. God's awakening power will attend the preaching that is according to His word.

From Mr. C. S. Lumbley of Natchez we learn that the Westside Church now has about 200 members, 98 of whom came into the organization near the first of the year. While the Natchez Pilgrimage was on, the Lord started another Baptist church in that city, against which the gates of hades shall not prevail. For a long time the First Church was the only one in the county. These churches will emulate the reports from Jackson churches. There are many adversaries in Natchez, but an open door. The Sunday school of Westside church now averages near 100; preaching services an attendance of 150 to 250; and the prayer meeting 35 to 50.

"Growing Into Life" by Dr. Basil Miller, lecturer on Religion in Pasadena College, California, is a book whose purpose is to help parents and teachers who are responsible for the guidance of boys and girls at the age of adolescence. Many will welcome its aid. The character of the book can be seen from the subjects discussed: Basic Psychological Principles, Crisis of Adolescence, Mental Reactions of Adolescence, Expanding Horizons, Adolescent Complexes, Abnormal Behavior, Allurements to Right Doing, Religion of Adolescence. Price \$1.50, published by Revel.

SOUTHERN BAPTISTS FROM 1933 TO 1938

A Heartening Comparison
By Louie D. Newton, Pastor
Druid Hills Church, Atlanta

All you have to do to feel like standing up and singing the doxology is to take a look at Southern Baptists affairs in 1938 as compared with 1933. That is not to say, of course, that everything was wrong then and everything is right now, but it is to say that whereas we were facing bankruptcy then, we are today getting our debt situation well in hand and Baptist credit was never in better favor than the present time.

Take two figures, for example: The Foreign Mission Board reported an indebtedness of \$1,110,000.00 at Washington in 1933, with terrific pressure from the banks. The Home Mission Board reported an indebtedness of \$1,760,187.00 at Washington in 1933, with threat of foreclosure from the creditors. None of us who sat through these committee sessions at Washington could ever forget the tense situation that obtained.

This year when we get to Richmond, the Foreign Mission Board will report approximately \$775,000.00 paid on its indebtedness, and its interest rate reduced from 6 to 4 per cent. The Board has not borrowed any money from the banks for current operations since 1933 and within this period has sent out 94 new missionaries.

This year when we get to Richmond, the Home Mission Board will report approximately \$350,000.00 paid on its indebtedness, its interest rates reduced, no money borrowed from the banks for current operations since 1933, and 340 missionaries on the field today in comparison with 150 in 1933.

Other agencies of the Southern Baptist Convention will report heartening debt reduction, lowered interest rates, no commercial borrowing for current operations, increased results in every case.

How Did It Happen?

How did it happen? That is a good question to ask. It happened when Southern Baptists made up their minds to quit going in debt and use their very best effort to get out of debt. We adopted a debt-paying program at Washington in the Baptist Hundred Thousand Club plan, which has restored confidence in Southern Baptist credit, and we set to work to effect every possible economy in the operation of all our co-operative agencies. Every executive, every board and committee member, every employee, and many of our church members have cooperated in a fashion that sets a new record in Southern Baptist fellowship.

Bankers, trust company officers, trustees for bond holders, business men generally, are quick to sing the praises of Southern Baptists for their attitude toward their debts since 1933. This wholesome attitude toward our South-wide debts has manifested itself in our state and local church attitude, until today, from Maryland to Texas, and from Illinois to Florida, Baptists are headed for a debtless denomination by our centennial year, 1945.

I look forward with much pleasure to the reports from our agencies at Richmond. I believe it is going to be one of the best conventions we have ever had—a convention in which our people will find true rejoicing over results that have been made possible by genuine cooperation.

I sincerely hope that we will hold steadily to the plan of paying our debts before we consider any programs of expansion. God is blessing the work under our present effort to carry on and pay our debts. I believe our people generally are committed to the idea of getting these debts all paid by 1945—South-wide, state and local church debts.

What a time of rejoicing that will be!

Pastor V. E. Boston welcomed 84 into Temple Church, Memphis, 57 by baptism as a result of a meeting in which the pastor preached and E. L. Carnett led the singing. The church has begun the erection of the first unit of an educational building.

PREMILLENNIALISM AND REVIVALISM

A. D. Muse, Evangelist, Memphis, Tenn.

Without apology I belong to the Premillennial group. To me it is not a hobby it is a burning hope, that the Lord Jesus will return to this earth in regal glory and reign over this earth in power supreme. I hope sincerely that that will be within my life-time. But if he wills that I shall die in the body and my spirit go to await in heavenly expectancy that hour when, with all the spirits of just men made perfect, I shall receive my glorified body, then I shall be happy and satisfied. The premillennial group is an illustrious army of true soldiers.

No Premillennialist ever doubted the revealed will of God in an inspired Bible.

No Premillennialist ever doubted the supernatural birth of the Lord Jesus.

No Premillennialist ever spurned the atoning value of the substitutionary death of Christ.

No Premillennialist ever substituted religious regularity and consistency for the New Birth.

No Premillennialist ever substituted social reform of any kind, anywhere for individual salvation.

No Premillennialist ever substituted salvation by character for personal redemption and the New Birth.

No Premillennialist ever substituted the laws of Psychology for the power of the Holy Spirit of God.

No Premillennialist ever substituted the authority of subjective experience for the objective authority of the written word of God.

No Premillennialist ever for a moment doubted the miracles of the Bible—both Old and New Testaments.

No Premillennialist ever for a moment doubted the bodily resurrection of Christ.

No Premillennialist ever for a moment doubted the bodily ascension of Christ.

No Premillennialist ever for a moment doubted the power of the Lord Jesus to save unto the very uttermost, every soul in this world that will come to him by repentance of sins and faith in him as a personal Saviour.

No Premillennialist ever doubted for a moment the future bodily resurrection of God's people and the bodily translation of the transformed living saints.

No Premillennialist spiritualized the literal word of God with its literal message.

Premillennialism is and has been the break-water against the mighty tides of liberalism and infidelity that have been sweeping this country for the past twenty-five years.

I am glad to be a Premillennialist. I am not ashamed of it. I never apologize for it. It is an illustrious group, a mighty galaxy of brilliant stars in the firmament of spiritual fame to which I belong, these Premillennialists: Luther, Wesley, Whitefield, Finney, Edwards, Spurgeon, Moody; later among Baptists: Eaton, Broughton, Halderman, Houghton and Riley, Dixon and Burdette, M. E. Dodd and Finley Gibson—and on and on!

Satan hates Premillennialism. He would destroy it. In these days of rapid fulfillment of prophecy Premillennialism is on the increase. He has never been able to obliterate it from the earth. He can only seek other methods. This he does by leading Premillennialists to take extreme and ungrounded positions not consistent with other portions of the word of God. In no case is this more pronounced and hurtful than in an unscriptural pessimism that says "The church will fail. The Gospel will fail. We can never have another revival. Jesus is coming therefore we just have to take out and quit." How utterly inconsistent this is with the Lord Jesus when he made first reference to the church and said "The gates of hell shall not prevail against it." And again when he left the commission to the churches he said "Lo I am with you always, even unto the end of the age"—that is this age, the Gospel age, the age of the Holy Spirit. And in the first chapter of Revelation when Jesus is preparing to send a special message to seven

churches that are right then at the close of the first century of Christian history, in the trough of a great wave of apostasy, lo He appears right in the midst of the churches, robed in the beautiful garments of the ancient high-priest and holding the ministers of those churches in his hand and sent this message, "I am he that was dead and am alive for ever more." The last thing in the mind of Christ, the last thing in the word of God, the last thing in the plan of the ages is the failure of the churches. The last thing possible in the Kingdom of God, while a living Christ lives to reign in Grace from an intercessory and mediatorial throne is the failure of the churches. The churches will accomplish that for which they were set in this world, take out a people for his name, and when that is accomplished then He will return (Acts 15:13-17). Jesus will never return until the last one of God's elect is called. That means an effectual Gospel unto the end of the age. I have no patience with the false idea that the Gospel and the churches have failed. They have not failed in the past. They are not failing now and they never will fail. Of all the people in the world who should always be held in the grip of a mighty wave of holy optimism it is Premillennialist. Of all the people who ought to have victory ringing in their hearts all the time it is the members of New Testament churches.

Times of apostasy have come and gone. They have in the past. We are in the grip of a great falling away now. Apostasy has always been followed by a great revival. If Jesus tarries his coming this one will. And if Jesus tarries we are coming to the greatest revival we have ever had because we have seen the greatest apostasy of all times. And then if Jesus tarries we will see—the churches will see—other apostasies even greater than this one. As the wicked grow wiser they grow more wicked. It is Satan's business to take all the accomplishments of material and inventive science and use them as instruments of wickedness.

Political reforms, legislative measures and economic adjustments have never saved decaying civilization. But revivals of religion have. A revival saved England from the awful degeneration of society, decay of state and deadness of the established church in the days of Wesley and Whitefield. A revival of religion saved America from the blight of the deism of Thomas Jefferson in the days of Charles G. Finney. A revival saved America from the morally disconcerting power of the agnosticism of Ingersoll in the days of Moody. If Jesus tarries, a revival will save America this time. That is all that will save us.

But we will never have a revival with the ungrounded optimism of a post millennial plea that the world is getting better all the time, or the misguided pessimism of some Premillennialists saying we can't have a revival, Jesus is coming soon and revivals have passed. Only with both groups and all groups alike and together facing the fact, the world is bad, conditions are bad and getting worse all the time, and all together turning to God, believing the Lord God of Elijah is still alive and is still willing and waiting to bless and save his people in the old way!

We can't have it questioning the Bible. The constructive textual critic has his place. But question marks about the genuineness of the Bible have never brought a revival.

Three things have always made for revival of God's people. One is unbounded and unquestioned confidence in the Bible as the absolute and whole word of God. There has never been a revival without it. The Bible has been the basis of every revival the world has ever seen. The second thing that makes for a revival is absolute and full reliance upon the Holy Spirit of God, to convict God's people of their own lives and their own needs and to produce a willingness and anxiety to face their sins, acknowledge their sins and turn from their sins. The third and last thing is to believe that God is willing, anxious

and able now that He will do these three things. These three things bring a revival. The world needs a revival. Society needs a revival. Business needs a revival. To give a revival his people must be great. Premillennialism above believed would give a revival a glorious victory. Numbers of people their preaching, man was one. Who ever turn these? Who ever and holy otting quit caviling God of Elijah will answer us and see!

IN

Kaifeng, China. As I write north of Harbin Chinese have of reinforcement towards the coming back. Yellow River northern China with Japanese of the people count of the looks as though for at least twenty. A few about twenty the station d.

The religious arranged for women a pation. In each be in charge of fuel and the coming for kitchens, ments for the Japanese show way into the Yuan Hsian or a bit more in order to saw that the said, "Some hear you sin who could not know that religion is about. The story of ment.

This is a are organizing students who stations. Our gations. This ple's revival hundred eight opened at 1 grades. Miss aries of our Cox is worl is the time real courage weaklings. be in this la great now most encour Until a f ditry in the been put do sand bandit

and able now to bless and save His people and that He will do it. God has never failed to honor these three things. God never will fail to honor them. These three things have never failed to bring a revival. They never will!

The world needs a revival. The churches need a revival. Society needs a revival. Politics needs a revival. Business needs a revival. God is able to give a revival. God will give a revival when his people meet the conditions. Every one of the great Premillennialists of the past mentioned above believed God was willing and able and would give a revival. They preached always with a glorious victorious expectancy that great numbers of people would be saved as the result of their preaching. Torrey was one of them. Chapman was one of them. Sunday was one of them. Who ever turned more people to God than did these? Who ever moved upon the crest of a high and holy optimism more than these? Oh let us quit caviling and come back to the Lord God of Elijah with the faith of Elijah and He will answer us by fire as he did Elijah. Try it and see!

—BR—

INTERIOR CHINA NEWS

By H. M. Harris

—O—

Kaifeng, China, April 5, 1938.

As I write a decisive battle is being waged north of Haichowfu. For the past week the Chinese have more than held their own. Trains of reinforcements have been pouring through towards the East and trains of wounded are coming back. The Japanese are just across the Yellow River a few miles north of Kaifeng. In northern China guerilla bands are playing havoc with Japanese communications. The condition of the people in that area is very bad. On account of the stiffening of Chinese resistance it looks as though Kaifeng might not be occupied for at least two months—but we cannot be certain. A few days ago our city was bombed again, about twenty bombs having been dropped near the station doing little damage.

The religious organizations of the city have arranged for fifteen places as refugee points for women and children in the event of occupation. In each of these places a foreigner will be in charge. We have bought great quantities of fuel and food which we are storing against the coming emergency. Also we have provided for kitchens, hot water and sanitary arrangements for thousands. A short time ago the Japanese shot some people who forced their way into the Christian area in the city of Chang Yuan Hsian (thirty miles northeast of Kaifeng or a bit more), putting on Christian arm-bands in order to get protection. When the Japanese saw that there were so many "Christians," they said, "Some of you are not Christians. Let us hear you sing!" It was just too bad for those who could not lift a hymn. Even unbelievers know that real Christians sing. Ours is a singing religion because we have something to sing about. The above incident reminds one of the story of the man without the wedding garment.

This is a great time to preach the Gospel. We are organizing a Preaching Band of Bible School students which will soon be visiting the country stations. Our city churches have large congregations. This week we are having a young people's revival at Kulou Church. There are one hundred eighty pupils in the school recently opened at Kulou Compound for the grammar grades. Miss Ward and I are the only missionaries of our Board now in Kaifeng city. Miss Cox is working faithfully in the country. Now is the time for missionaries of tough fibre and real courage to be in China. It is no time for weaklings or those of nervous disposition to be in this land. The need of the Chinese is very great now and their response to the Gospel is most encouraging.

Until a few weeks ago there was much banditry in the country around Kaifeng. This has been put down with terrible severity. One thousand bandits were killed in the county of Wei

Shih alone; about one hundred in and around the market town of Peh T'an. The officials have used grass cutters to chop the bodies of these bandits into two sections right through the stomach and in the case of the leaders the grass cutters have divided them into four sections! The villagers have been collected and forced to vote on suspected characters. A few adverse votes means that the suspected one is shot immediately or put under the grass cutter.

Life goes on about as usual in the city. Air alarms occur often. We had a Japanese plane over the city yesterday afternoon. It begins to look as though the war would drag on for a long period. There are definite signs that the Nipponese are bogging down in the vast area of China. They have been unable to unite their northern and southern armies on the Tsin-Pu Railway. Maybe they will decide to hold what they have and wait the course of events. Yet I do not see how they can afford to do this with the enormous expense they are incurring and with their trade being strangled more and more. This war appears to be lacking in definite objectives and so the Japanese movements appear haphazard.

Meanwhile I hope that the Board will send back all the missionaries whose health, courage and stamina are strong enough for the present emergency. Such missionaries will find a great opportunity for service now. The Christian forces are held in high esteem by the Chinese people at present. Moreover, I feel that those who are in contact with the Chinese during this terrible war will have a better understanding of the Chinese than those who have been away.

Mrs. Harris and our daughter left Hankow for Hongkong yesterday. Our sons Lawrence and Richard are already there in school. I expect to remain in Kaifeng until the city is occupied, if it ever is occupied. The presence of missionaries keeps up the morale of the workers. Yesterday's paper says the Chinese have already lost 500,000 killed and wounded. Pray for us.

—BR—

Next week Dr. J. D. Franks of Columbus will be with First Church, Florence, Ala., in an evangelistic meeting.

Beginning next Sunday Pastor A. B. Wood of Forest will have Rev. B. W. Walker of Poplarville to help in a revival meeting.

Evangelist singer R. L. Cooper of Aberdeen will be with Pastor W. R. Cooper and Evangelist Simmons in a meeting in Tylertown beginning first Sunday in June. Then in Water Valley for two weeks. He can be had for meetings in July.

News articles and all sorts of articles have accumulated on our desk and their publication is delayed for lack of room. We will have to abbreviate everything, and only one report of the same happening is necessary.

Pastor W. E. Hardy of Scooba writes that all departments of the church work are improving, good attendance at all services. Mr. C. C. Coulter of the State Anti-Saloon League spoke Sunday night. He is a blessing to any community where he goes.

An appreciated invitation comes from Mr. and Mrs. Carl Ellis Tolar of Leland, Miss., to attend the marriage of their sister Miss Elois Tolar to the Rev. Wyatt Ray Hunter in First Baptist Church June 14 at 10 a. m. The blessings of heaven on these two choice souls.

It was my privilege to be with Pastor C. S. Thomas and the First Baptist Church, Itta Bena, in evangelistic services May 2 to May 8. The Lord graciously blessed the meeting from the beginning. The interest grew steadily to the close. Twenty-four united with the church, twenty of whom came on confession of faith. Brother Joe Canzoneri directed the music. Brother Joe is one of the greatest gospel song leaders it has ever been my privilege to know. Pastor Thomas is doing a good piece of work. He is a great soul winner, a good pastor, and a splendid financier. The finances of the church are in better condition than in sometime due to his wise leadership.—B. C. Land.

LET'S GO

By A. L. GOODRICH, Circulation Manager

GOING PLACES



There's a reason for the above smile.

When we left for the Convention at Richmond the circulation was 14,511. On our return we found that it had grown to 14,879. Miss Smith, the mailing clerk, was kind enough to suggest that had we remained away until June first the circulation would have gone to 15,000.

"NOW THEREFORE, PERFORM THE DOING OF IT."

Several pastors have promised to give the EVERY FAMILY plan a trial. To them we say, "Now perform the doing of it." We need just 200 more to reach 15,000 Hill.

Brother preachers, we are "pealing" to you. Help us get those 200 NOW.

Another reason for the smile is the following list of churches which have recently adopted the EVERY FAMILY plan:

Providence Church, Grenada County, F. Z. Huffstatler; Goodman, Rev. Madison Flowers; Midway, Lauderdale, Rev. R. W. Sumrall; Lula Church, Madison County, Rev. Roe Wilson; Longview Church, Pontotoc County, Rev. W. T. Darling; Homewood Church, Scott County, Rev. O. L. Buckley.... New Zion Church, Walthall County, Rev. C. L. McKay; Crystal Springs Church, Walthall County, Rev. C. L. McKay; Centerville, Wilkinson County, Dr. J. F. Tull; Oldtown Church, Calhoun County, Rev. J. S. Dorroh; Fannin Church, Rankin County, Rev. W. H. Wood; New Hope Church, Lauderdale County, Rev. D. L. Stennis; Byhalia Church, Marshall County, Rev. W. E. Lee.

—O—

BUT NO SMILE HERE

Recently we dropped quite a number of names because they had not renewed. "Ask the folks and they'll renew." Carrollton 4; Center Terrace Church, Canton 3; Heidelberg 5; Oak Grove Church, Scott County 4; North Carrollton 4; Pittsboro 3; Soso 3; Vardaman 4; Water Valley 11.

—O—

NEW ZION CHURCH—(Walthall County)

Rev. C. L. McKay was recently called as pastor of this good church and just about the first thing he did on assuming the pastorate was to present the EVERY FAMILY plan and they adopted it. (Many other churches in Mississippi would if pastors would present it.) And now 93 families of this good church are going to become better informed about the work of Baptists and as they know more, will naturally do more.

Walthall County has now become one of the leading Baptist Record counties in the state. For proof read the list below: New Zion Church 93; Tylertown Church 165; Crystal Springs Church 76; Lexie Church 49; Tylertown R.F.D. 8.

—O—

CRYSTAL SPRINGS—(Walthall County)

Rev. C. L. McKay was also called to Crystal Springs. He duplicated his New Zion accomplishment as outlined above.

Wanted: A few more McKays.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

We have had many requests for the devotionals given at our W.M.U. Convention; hence we are publishing them.

DEVOTIONAL

By Mrs. R. A. Kimbrough

"O wake our hearts, in gladness sing;
And hail each one the new born King;
Till living song from loving souls
Like sound of mighty waters roll."

By looking at your programs carefully, you will see the "theme song" of this whole convention is "Glory to God in the highest." We are accustomed to using this song of the angels only at Christmas time, but we are glad we are to sing this heavenly chorus "In April once." Haven't you sometimes felt that you'd love to store away some of the Christmas spirit for use later? The big idea of Christmas is to ascribe "glory to God in the highest." The Christian must give God first place in his heart, in his thoughts, in his praise.

But may we look back at this full story—that wonderful night 2,000 years ago—when angels came to earth with "good tidings" of great joy. "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone around about them, and they were sore afraid. And the angel said unto them, 'Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord, and this shall be a sign unto you, ye shall find the babe wrapped in swaddling clothes lying in a manger.' And suddenly there was with the angel a multitude of the heavenly host praising God, and saying 'Glory to God in the highest, and on earth, peace good-will to men.'"

They sang that story out. They couldn't stay to tell it in heavy prose. Methinks they sang with gladness in their eyes, with hearts burning with love, with breasts so full of joy as if good news for men was good news to them. What was this good news? "Unto you is born this day a Savior." The incarnation of the Son of God was one of the greatest events in the history of the universe. The coming of the Redeemer was made known to shepherds keeping watch over their flocks by night, and to wise men of the east,—not to scribes and Pharisees, who were not looking for Him. The first word was "Fear not" for the days of hope and joy have arrived. "Perfect love casteth out fear," and "God is love."

They were not to fear, because the angel brought them good news—that Christ is born. God has come to dwell with man. Even Jesus who is God, is man also. Henceforth it is to be no dreadful thing for man to approach his Maker. Redeemed man is not to fear when God unfolds His Majesty, since He appears no more a judge upon His throne of terror, but a Father unbending in sacred familiarity over His own beloved children.

Recently among the books in our attic I came across an old paper-bound book of the Moody Colportage set, and found a book "Good tidings" with chapters by different ministers, among them Talmadge and Spurgeon. Spurgeon has a sermon on "Joy Born." May I give you some of the things he said?

The birth of Christ should be the subject of supreme joy. We have the angelic warrant for rejoicing because Christ is born. The angel was announced it was filled with gladness, and then to emphasize this message an angel choir appeared and sang an anthem loud and sweet, the

only one sung by angels that was ever heard by human ears. It was so glad a message that they could not let it be spoken, simply, but they must pour forth a glad chorus of praise, singing unto the Lord a new song. If the "good tidings" caused angels to sing, how it should make us leap for joy. It brought heaven down to earth; should not our songs go up to heaven? Our thoughts, our praises and all our love should go pouring back into heaven. With His crucifixion, we associate sorrowful regret, but His birth at Bethlehem brings nothing but delight.

The first reason for joy is because it is a joyous fact that God should be in alliance with man. Sin had separated between God and man but the incarnation has bridged the separation. We do not understand it, but "Word was made flesh and dwelt among us," a great and grand and glorious truth. It is a mystery to be believed in rather than to be defined.

Next reason for joy: He loves man and means man's good. "Behold what manner of love the Father hath bestowed on us" that He would assume our nature. Joy forever that God designs to take human nature into union with Himself. He will have pity upon man. He will remember that he is dust. He is touched with the feeling of our infirmities. He was tempted in all points as we are.

Then if God is so intimately allied with man, He intends to deliver him, and to bless him. In other words, incarnation prophesies salvation. When God stoops down to man it must mean that man is to be lifted up to God. What joy there is in this.

The shepherds knew that promises had been made of old which had been the hope and comfort of believers in all ages and these were now to be fulfilled. That promise made on the threshold of Eden that the seed of the woman should bruise the serpent's head; another promise made to Abraham that in his seed should all the families of the earth be blessed; and promises uttered by the prophets, now the announcement by the angel to the shepherds was a declaration that the covenant had been fulfilled.

The joy which this angel spoke of was no mean one, for He said "I bring you good tidings"—that alone was joy—not good tidings of joy only, but good tidings of Great Joy. Every word is emphatic, as if to show that the gospel is above all things intended to promote joy and will most abundantly create the greatest possible joy in the human heart wherever it is received. Spurgeon says, "Man is like a harp unstrung and the music of his soul's living strings is discordant, his whole nature wails with sorrow, but the son of David, that mighty harper, has come to restore the harmony of humanity and where his gracious fingers move among the strings, the touch of the fingers of the incarnate God brings forth music sweet as that of the spheres." Would God all men felt that divine hand.

We can say it is "great joy" because it is lasting. It will ring down the ages. Since these words were in the same announcement as "Glory to God in the highest" we may be sure the joy is pure and holy. The angel would have proclaimed no other, and indeed no other joy is joy. Holy joy is the only joy of heaven and that is the very cream of joy. Some seem to find joy in sin. God save us from unholy peace and unholy joy.

The Christian religion has joys within itself and holds its feasts within its own pure precincts. Many people, we fear, imagine that in Christ there is only seriousness and solemnity and to them consequently weariness, gloom and discon-

tent, so they look out of and beyond what Christ allows, to snatch delicacies from the tables of Satan. The joy which the gospel brings is not borrowed joy, but blooms in its own garden.

There are some sombre Christians—who think a smile upon the face is wicked, and believe that for a Christian to be glad and rejoice is to be inconsistent. They should have seen and heard the angels when they sang about Christ! If they sang about His birth (though it was no concern of theirs) certainly men ought to sing about it as long as they live, sing about it when they die and sing about it when they live in Heaven forever; you will recall that Isaac Watts said, "Religion never was designed to make our pleasures less. That person is the most joyful who is the most Christly."

"Rejoice in the Lord always and again I say rejoice." It isn't wicked to be happy. Let the saved be happy. Why not anticipate the joy of heaven and begin to sing on earth that song which you will never need to end? We ought to cherish in our hearts the emotion of joy and gladness.

To whom is this joy promised? "For behold I bring you good tidings of great joy which shall be to all people." There is not a nation under heaven but has a right to be glad, because God has come down among men, and every nation is included.

It brings joy to those who are not Christians—not in the highest sense, but the influence of His teachings imparts benefits (such as they are capable of receiving) for wherever the gospel is preached it is no small blessing to all the people. There is joy to all mankind where Christ comes. It is joy to all nations that Christ was born, the Prince of Peace, the King who rules in righteousness.

But they do not rejoice, not even all of those who know this glorious truth, nor does it stir the hearts of half mankind. It is a joy to all who believe it and especially to all who believe it as the shepherds did, with that faith which staggers not at unbelief. The shepherds accepted the glad tidings without a single question. They believed and were as glad as glad could be! May we be as philosophical as the shepherds, for they did not believe too much, but believed what was well attested, and this they found to be true upon personal investigation. In faith lies joy.

Can we see and hear the angels? Just close your eyes and forget the long centuries since that glorious night and just remember that it was so. At any rate, our hearts can rehearse the anthem and we feel the joy of it. There are great fathomless depths of joy to those who know the Savior and obey Him and have communion with the Lord himself. But there are joyless lives because they do not know that the Savior has come. But we have the farewell message of our Lord to "go tell" the good news "which shall be unto all people" that they too may say with us: "Bless the Lord O my soul and all that is within be bless his Holy name. Bless the Lord O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases, who redeemeth thy life from destruction." (Continued on page 5)

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ROBERT H. COLEMAN

Dallas, Texas

The Baptist Record

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TEACHING THESE BOYS

In teaching a class I try to make
the truths of the lesson become my
own and then plan some way that
I can make these truths become
truths of this class of boys: ages
9-10.

So in planning this Sunday school
lesson of Feeding the Five Thou-
sand, I made 12 baskets out of col-
ored art paper. These were to be
used as the 12 fragment baskets.
Then I made "Grace" cards for each
one of my pupils. These were made
on colored art paper, and were fold-
ed so they could be placed upright
(as little calendars) on the table.
On these grace cards, I wrote this
blessing, using white ink:

For Food
For Friends
For Health
For Life
We Thank Thee
Heavenly Father.

In preparing the fishes and
loaves of bread, I made a batch of
cookie dough. Out of this I rolled
five loaves of bread, then with a
sharp pointed knife I cut out the
fish. I baked them brown and put
them in a basket.

Sunday morning I told my class
the story of feeding the five thou-
sand. Then I gave each one of my
boys a "grace" card, had them read
it once, then repeat it aloud. Then
I told them I had a lunch with five
loaves of bread and two fish but
before we broke the bread or had
eaten we would give thanks to God
for this meal, so each boy folded
his hands, bowed his head and we
repeated in unison the little blessing
I had given them on the grace
card. Now I wanted them to see
and do in actual life how Jesus did
so we ate our bread and fishes.
Each child gathered up his crumbs
in the fragment baskets and when
we came down from our Sunday
school room, threw their crumbs out
to the birds.

There were three things I wanted
my class to make a part of their
life from this lesson.

First, that Jesus was interested
in feeding their bodies.

Second, we should thank God for
our daily blessings.

Third, we should not waste any-

thing, as every living creatures be-
longed to God and we had our part
in helping take care of them.

I gave each child his grace card
to take home with them and to help
him form the habit of thanking
God for his daily bread. I asked that
they get permission from their
mother, that they might say grace
before each meal for a week and
to put their grace card on the table
as a reminder.

I hope these boys made these
truths their own by actually doing
them.

Mrs. A. W. Gray, Teacher
of Juniors, Waynesboro.

SEVERAL THINGS

Since I have been a shut-in dur-
ing this whole winter I have en-
joyed reading the Baptist Record
immensely. My friend H. Lee Her-
ring stirred my soul when he wrote
to the Record about the continuous
revival in the Ruleville Baptist
Church sponsored by their worthy
pastor, Rev. W. A. Bell. In six
months time he has received 67 new
members and the congregations the
largest ever. In the same issue of
the Record brother Breland gives
an account of Rev. L. J. Crumby
in Yalobusha Association being the
pastor-of one-third of the churches
in the county. My earnest prayer is
that God will call more Bells and
Crumbys to cultivate the whole field
and not seek the stronger churches
to the detriment of the weak church-
es. When I look in the face of Rev.
J. A. Barnhill whose picture appear-
ed in last week's paper, I am re-
minded of the what late Judge Mc-
Lean said to me when he was judge
of this district. He said, "Bruner,
a man shows in his face the condi-
tion of his heart."

I am reminded of the time I told
a young man who was working for
me several years ago if he would
go to the Baptist Convention I
would let his salary go on just the
same. When he had returned he was
full of talk about the meeting and
spoke of one good man that appear-
ed different to the others but failed
to recall his name. I said that was
W. A. Borum. He said at once,
"That's the man."

—A. A. Bruner
Pittsboro, Miss.

WHAT THE LORD JESUS HAS DONE FOR ME

He died for my sins: He was
buried and rose again the third day
for my justification. He ascended
into heaven to intercede for me. He
has forgiven all my sins: He has
justified me from all unrighteous-
ness; He has given to me everlast-
ing life; He has made me a child
of God, an heir of God and a joint
heir with Himself.

He shall descend from heaven,
some day, and redeem my body and
call me up in the air to meet Him.
He assures me that I will be with
Him forever. He has given me of
His Spirit to be with me, and dwell
in me, to comfort me and teach me
and lead me and guide me into all
truth.

What more could He do for me?
He does more than all this, He
comes into my life in fellowship.

He gives me the breath I breathe,
the water I drink, the food I eat,
the clothes I wear and many lux-
uries, more than I deserve.

Who am I, that the Lord has done
so much for me? Is it because I am
good? No, a thousand times no! I
am just a poor sinner, saved by
grace, justified by faith and re-
deemed by His own precious blood.

How do I know all these things?
I know it because I have His word
for it. He said to me: "For God
so loved the world, that He gave
His only begotten Son, that whoso-
ever believeth in Him should not
perish, but have everlasting life."
And I believe on Him.

He said to me: "As many as re-
ceived Him, to them gave He power
to become the sons of God, even to
them that believe on His name."
And I have received Him, and be-
lieve on His name.

"But," a man may say: "suppose
you do not hold out?" My answer is:
I am under grace, not law. There
is no holding out for me to do; for
I am not kept by my power to hold
out, but I am kept by the power
of God.

Some will say: "If I knew I was
saved—like you say you are—I
would take my fill of sin." Well,
maybe you would, but that is not
the way I feel about it. Since the
Lord has done so much for me I
want to do something for Him; not
to pay Him, because I could not pay
Him for what He has done for me
in a million years. But to show forth
my appreciation and gratitude to-
ward Him.

I want to do those things that
are pleasing to Him. And I expect—
by the grace of God—to never cease
praising Him, exalting Him, mag-
nifying Him and witnessing for
Him, at home and abroad, by mouth
and by pen, by precept and by ex-
ample, as long as He gives me
strength to do so.

And then I expect to worship
Him and serve Him, in whatever
capacity I can, throughout the
ceaseless ages of eternity. In fact,
I have already had my fill of sin.

—J. E. Heath

Duck Hill, Miss.

INVERNESS

Our W. M. U. has in the first
quarter already made more than
our ten per cent increase in mem-
bership.

We studied the booklet, "Fruits
of the Years," read by more than
seventy-five per cent of the mem-
bers, who gave the largest offer-
ing we have ever had and increased
interest in all phases of the work.

The R. A. band has just been or-
ganized. This gives us four active
auxiliaries, with interested conse-
crated leaders.

Much interest is being shown in
our Royal Service programs each
month. This makes us feel that we
are indeed "laborers together" in the
Lord's work. A recent program,
which was led by Mrs. J. D. Pratt,
had as its closing feature the light-
ing of fifty green candles on a
gold cake. The lighting was done

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by Mrs. M. B. (Mother) Bridges
who has recently celebrated her
eighty-first birthday, and who for
many years has been a faithful and
active member of our society.

Guided by our able and consecrat-
ed leader, Mrs. R. A. Melton, we
are looking forward to a great year
in our W. M. U. work.

Mrs. Chas Minter, Secy.

MORGAN CITY W. M. U.

The week of prayer was observed
March 2nd beginning at ten o'clock
and ending at three o'clock with
twenty-one members present, two
visitors and our pastor, brother C.
J. Olander. The program was in
charge of Mrs. Ray Wadlington and
Mrs. Jim Stansberry with every
member taking part. Our goal was
\$22.00, a ten per cent increase over
last year, and we more than reached
it. The dining room was beautifully
decorated in yellow daffodils to
carry out the Golden Jubilee idea.
A delicious chicken spaghetti din-
ner and everything that went with
it was served.

Our December week of prayer
was an all-day affair also, spent in
the home of our president, Mrs.
W. B. Moore. The entire enrollment
of nineteen at that time presented
the program which was in charge
of Miss Mattie Scott both morning
and afternoon. Every member testi-
fied it was a great spiritual meet-
ing. A lovely plate lunch was serv-
ed at the noon hour during which
time brother Olander presented some
plans and ideas for a new church
building.

The two days of week of prayer
were ideal days.

Our W. M. U. has grown won-
derfully in a few months time. We
have twenty-four members—twenty-
two of whom are active members.
All have some kind of office or a
member of some committee. We
have gone beyond our quotas—four
new members, six tithers and ten
Royal Service. Our Golden Jubilee
quota will be reached when we give
our special program for this.

Up to this date we have reached
the standard of excellence and we
are an A-1 full graded W. M. U.,
which means our Sunbeams, G. A.'s,
R. A.'s, and Y. W. A.'s have reach-
ed the standard of excellence.

Miss Valley Carpenter,
Publicity Committee.

Of the 7,000 local option elections
held in the United States since the
repeal of the prohibition amend-
ment the dries have won in 5,000
of them.

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its use. (Pronounced "Card-u-i.")

Sunday School Lesson

Prepared by
L. B. CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

Lesson for Sunday, June 5, 1938
QUALITIES OF A GOOD WORK

"She hath wrought a good work."—Mark 14:6.

Bible Lesson, Mark 14:3-11.

Introduction.

As to the time of this incident, I think no one positively knows. It seems to me that the evening of Wednesday before the crucifixion on Friday is the most likely date. Tuesday of the last week seems to have been a very busy day in the life of our Lord, while He seems to have spent Wednesday rather quietly with His friends out at Bethany, or near there.

Bethany is the place. It was the home of Mary and Martha and Lazarus, three friends dear to our Lord. The home of "Simon the leper" is the house in which the incident took place.

Little is known of this Simon. I love to think that those who think he was a leper who had been cleansed by Jesus are right. It does not seem to me, with my horror of that dread disease that He would have led a crowd of His friends into danger of contamination in violation of the Jewish law. I think of Simon as of one who had been cleansed by our Lord, Simon, a friend and neighbor of Martha, Lazarus, and Mary. I am personally intrigued by the opinion (if he will admit that name for it) of Dr. John L. Hill, of our Sunday School Board force, that Martha borrowed the house of Simon that she might entertain for Jesus, assigning as a reason for asking the loan that her own home was too small for the purpose. "Simon, I want to entertain for Jesus this evening, and my house is too small; may I use your house?" "Why, certainly, Martha, and anything else I have. My cause for gratitude to Him is only a little less great than that of you and your sister."

So the evening shadows creep up the hillsides and the peace of twilight and deepening darkness and starlight bring the guests to the house of Simon. We are not told how many people were there, though we may be sure that there was quite a number of them. The disciples, the household of Martha, the household of Simon, and others from among those who loved Him.

While our Lord was reclining by the table Mary came with her cruse or flask or tube of precious ointment and breaking off or pinching off the long neck of the container poured all the contents upon the head and feet of Jesus. Of course He did not sit with His feet beneath the table as is the custom with us, but he reclined on a low banqueting couch with His feet away from the table, and it was thus an easy matter for Mary to

pour ointment upon both His head and feet. As the act was performed and the ointment began to flow and the fragrance of it to spread, there arose a murmuring against Mary. Judas no doubt instigated it in a covetous lament that the ointment had been wasted, whereas it should have been sold and the proceeds given to the poor. A sorry lot Judas cared for the poor! He wanted to get his clutches on the sale price of the ointment, which would have been the fattest steal he had been able to make from the treasure bag of the apostolic company. Jesus defended Mary, and Judas went out in anger to barter with the Jewish leaders for the betrayal of the Lord.

I. What A Good Work Is.

The word translated "good" in this passage means not only excellent in quality, but beautiful as well. So it means "attractive," fair to look upon. So a noble and beautiful life may be said to be a good life in the sense of this word. So the meaning is happy, noble, excellent, appropriate.

It is a work performed out of love for Him. There is no other sentiment out of which you can do a work for Him, really. He invites nobody to do anything for Him for any other reason than that they love Him. If you can't do anything for Him because you love Him, you can do nothing for Him at all. So He himself is the acid test of your work and mine. Anything done as unto Him and for Him is a good work. Anything done and not done as unto Him, is not reckoned by Him at all. By this test mite of the poor widow becomes the "more than all they that cast" into the treasury had given.

So a million kindly deeds may be wrought without a good deed among them. I think I have told you in this column before of the young lady who made in my presence the statement that the Jews were doing more Christian work than anybody else in New Orleans, and then cited their gifts to Touro Infirmary in support of her statement. I told her in reply that Jews themselves would be the first to deny that they were doing Christian work. Well, if you believe the Bible, good people are God's people, the people who acknowledge God and give glory to Him. Good works are works done for the glory of God and of the Christ of God.

II. What A Good Work Provokes.

Almost certainly it provokes bitter criticism. The enemies of our Lord, under the orders of their father the devil are always on the job. When anyone of the Lord's has done a good work for Him, you may by listening hear the murmur of the critics. The progress of the works of the kingdom of the Lord intensifies opposition upon the part of the forces of evil. It did that long ago in Bethany, it will do the same here and now.

But it wins the commendation of the Lord. See how that occurred here. Our Lord commended this woman who had done what was said to be an extravagant thing here. In the expression of our love to the Lord, the most prodigal measure of extravagance is the last degree

of economy. Love reckons the cost only to seek to provide a gift a bit more costly. And the love which is thus manifested toward our Lord in person wins His warmest approval.

A good work is immortal in its influence. Wherever in the world the gospel, this gospel, the gospel of the flowing ointment, of the spreading perfume, shall be preached anywhere in the world, it shall carry its message of a love which counts no cost too great to lavish on the Lord. And see how many tens of thousands of the poor this reckless love of the Lord has moved the lovers of Jesus to feed and clothe. Because men and women love the Lord and count nothing which they have as too good for Him, uncounted millions have heard His voice in the gospel and have accepted Him as sovereign Lord.

III. Consequences of A Good Work.

There are always more than one. Judas went out to sell his Lord. That was the devil's contribution. The good always stirs the opposition of the evil.

The reward of the woman who wrought this good work embraced both the commendation of her Lord here, and a memorial unto her which shall outlast marble and bronze. If this world shall stand ten thousand years, it still shall not outlast this memorial to this good woman's work. You may be very sure that it adds to her enjoyment of heaven.

—BR—

SCOوبا

Mrs. M. E. Woodruff, wife of the late Rev. R. M. Woodruff, once pastor of churches in this state and in Alabama, died at her home last

week at the age of 75.

She was a good mother—five children were born to her. Three of whom preceeded her to the grave. She was a noble Christian. Was very active in all the departments of the Baptist church here for many years. She served as president of the W. M. S. for a long time.

She was laid to rest by the side of her husband in the cemetery at Scooba, Miss. Her pastor, W. E. Hardy, conducted the last services for her.

—O—

All departments of the church work are going well. All services are well attended. We will have a V. B. S. May 23, running two weeks. Our revival will be held beginning June 12. The pastor will do the preaching and local forces will assist in every way possible. We invite the prayers of God's people.

W. E. Hardy, Pastor.

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Sunday School Lesson
E. C. WILSON
JOHN A. HARRIS
MISS RUBY TAYLOR

ASSEMBLY

The Mississippi Baptist Assembly meets at the Methodist Church, Tiesburg, July 1-5. Daily program morning through evening.

6:30—Morning Service
7:00—Breakfast
8:15—Sunday School
9:00—Training Session

9:00—W. M. Miss Kathleen
9:45—Pastor's Conference, Dr. J. E. Hardy, directing.

9:45—Open House
Burrall Eubank
10:30—Recess
10:45—Music
directing.
10:50—Bible Denham.

11:40—Music
11:45—Special Service
12:15—Adjournment
12:30—Dinner
The afternoon is for recreation, horse shoes, croquet, etc., available for all to participate.

5:45—Supper
6:45—Sunset Service
7:30—Music
directing.

8:00—Address by Burrall Eubank.
8:30—Music
8:35—Closing Prayer.

The "Special Day" will be a Monday—Margaret Frost Tuesday—T. W. Wednesday—Leen Mallory. Thursday—Juanita Byrd. Friday—Bus. Rates:

The cost for the Assembly in groups of the same church is less than ten, \$6.00, or, \$1.50 for under ten, half price.

Each guest is provided with pillows, pillowcases, and a helpful week program. The convenience of the meals are the same. The schedule is arranged as to a combination of vacation, reference period, study, happy recreation.

The rates are such that families can live more at home.

Sunday School Dept.

E. C. WILLIAMS, Secretary
JOHN A. FARMER, Associate
MISS RUBY TAYLOR, Elementary Secy.

ASSEMBLY PROGRAM

The Mississippi Baptist Assembly meets at the Woman's College, Hattiesburg, July 3-8, with the following daily program from Monday morning through noon Friday:

- 6:30—Morning Watch.
- 7:00—Breakfast.
- 8:15—Sunday School Conferences, G. A.'s, R. A.'s, Y. W. A.'s.
- 9:00—Training Union Conferences.
- 9:00—W. M. U. Mission Study—Miss Kathleen Mallory.
- 9:45—Pastors' and Laymen's Conference, Dr. J. D. Grey and others directing.
- 9:45—Open Forum—Mrs. Jessie Burrall Eubank.
- 10:30—Recess.
- 10:45—Music—John A. Farmer, directing.
- 10:50—Bible Hour—Dr. W. E. Denham.
- 11:40—Music.
- 11:45—Special Feature.
- 12:15—Adjourn.
- 12:30—Dinner.

The afternoons will be devoted to recreation, with tennis, golf, horse shoes, croquet, swimming, etc., available for all who desire to participate.

- 5:45—Supper.
- 6:45—Sunset Service on the Campus—Dr. W. E. Denham.
- 7:30—Music—John A. Farmer, directing.
- 8:00—Address—Mrs. Jessie Burrall Eubank.
- 8:30—Music.
- 8:35—Closing Message—Dr. J. D. Grey.

The "Special Feature" period each day will be as follows:

- Monday—Sunday School, Miss Margaret Frost.
- Tuesday—Training Union.
- Wednesday—W.M.U., Miss Kathleen Mallory.
- Thursday—Missionary, Miss Juanita Byrd.
- Friday—Business Session.

Rates:

The cost for the entire time of the Assembly will be only \$5.00 each in groups of ten or more from the same church or community. For less than ten, \$6.25 for the full time; or, \$1.50 for a single day. Children under ten, half fare.

Each guest brings sheets, towels, pillows, pillow cases, soap, etc.

There is no more delightful and helpful week in our entire state program than the one at the Assembly. The beds are comfortable, the conveniences plentiful, and the meals are the talk of the crowd.

The schedule each day is so arranged as to make a happy combination of worship, practical conference periods, inspirational messages, thought-provoking Bible study, happy fellowship, and wholesome recreation.

The rates are so low that vacations can be planned with the entire family going for the week and live more economically than at home.

Now—Then

Brother superintendent, make your plans to attend and get the benefit of the many good things offered that week, and take them back to make your own Sunday school a better one.

Brother pastor, your Bible study periods under Dr. Denham will furnish you much food for thought, and provide helpful material for a long time.

Take advantage of this ONE opportunity of the year to get all these different helps from all our departments of work. Come and be with us.

—BR—

THE BOOTBLACK SAVED

Miss Louise Holman, Student, B.B.I.
New Orleans, La.

—O—

It was on a corner directly in front of a saloon. The sermon had been preached, the invitation hymn sung and the personal workers were ready to make their contacts. Standing with his back to the saloon show-window was a negro boy about fourteen years old, who had been listening to the major part of the service. He was a clean looking young fellow with light colored skin and an intelligent countenance with curiosity and interest written thereon.

I felt led to him so made my approach. He knew very little, if anything, of Jesus but listened intently as I told him of the plan of salvation. After briefly making it as plain as I could and stating I had some tracts and a gospel, which I would give him, I opened the little gospel of John to John 3:16 and began to read. Though he had evidenced very little knowledge of Jesus before, he began to repeat this verse with me as I read. I was naturally surprised and asked him how he knew of that scripture verse. His eyes sparkled and he eagerly explained that not so very long ago a negro boy had given him a piece of tin with those words on it. He had immediately recognized the words and could almost say them from memory but had no idea up until then that they were from the Word of God.

I continued with the explanation of the verse, asking him the meaning of "Whosoever." He unhesitatingly said, "That means anybody or anyone." I then told him why whosoever was used instead of his name but included and meant him. He professed faith in Christ as his personal Saviour. We prayed there on the street corner where he surrendered his life and promised in the presence of God to daily read his Bible and pray for guidance.

Yes, it was on a saloon corner where a very mannerly young bootblack, whose ambition was to be an artist some day, accepted Jesus, but who knows but that he may be a power in the kingdom work for his people in years to come? Joy abounded and overflowed in my heart that night and I shall never forget his "Thank you—thank you, Miss," as it continued to ring in my ears.

—BR—

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DR. ERNEST H. COX,

who becomes dean of Blue Mountain College in September, succeeding Dr. C. D. Johnson, who goes to Baylor University as professor of journalism.

WEBB-SUMNER

—O—

The Webb church began a series of special meetings Sunday night, May 22, to continue through the 29th. The pastor, Rev. J. H. Pennebaker, will have the assistance of Stanley Armstrong, song leader, of Memphis, Tenn. Cottage prayer meetings were held the week preceding the meeting, and pastor and people are praying that a real revival will take place in the church and community.

A series of special services will be held in the Sumner church beginning Sunday June 12, and continuing through the 19th. The pastor will be assisted by Rev. Jewett Burson of Shelby. At present the church auditorium at Sumner is being repaired and redecorated, and it is expected that the work will be completed in time for the revival.

J. H. Pennebaker

—BR—

Visitor: "Well, what have they got you locked up for?"

Prisoner: "Thank you, sir, I often wonder myself. Sometimes I suspect that they think if I was not locked up I might go away from here."—Farm Journal.

—BR—

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VICKSBURG

—O—

According to many of the members of our church who have been here for a number of years we have just closed the most successful revival ever held in the First Baptist Church of Vicksburg. The Rev. E. W. Westmoreland, pastor of Exchange Avenue Baptist Church of Oklahoma City, did the preaching. Sixty-nine members were added to the church during the days of the meeting. Forty-two of them were baptized by the pastor on Sunday morning just before he left for Richmond to attend the Southern Baptist Convention, and others await baptism.

Brother Westmoreland pours out his soul and does not spare his body in preaching. His messages are characterized by deep concern for the lost and by an intense devotion to Christ. They are filled with compassion and conviction, and always leave the congregation with the feeling that the preacher is depending altogether upon the work of the Holy Spirit for results.

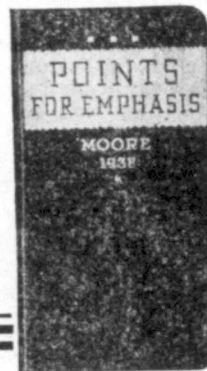
Wallace R. Rogers, Pastor.

—BR—

Swain: "Going around with the gals a lot keeps you young."

Second Ditto: "How come?"

Swain: "I started in going around with them four years ago when I was a freshman, and I'm still a freshman."—Ex.



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The Children's Circle

MRS. FRANCES LIPSEY STEELE

[Send all communications to Mrs. Frances Lipsey Steele, Magee, Miss.]

My dear children:

Perhaps you would like to hear something of one of our missionaries to the Navajo Indians in New Mexico. This lady, Mrs. R. A. Pryor, spoke at the missionary breakfast which I attended when in Richmond. She described the conditions under which she worked and gave us an outline of one day's activities. Many of the Navajos live in hogans. A hogan is a round, one room hut made of mud and logs. It has one door, no window, a dirt floor, no furniture, and a hole in the ceiling for the smoke to escape. She said that they had little to eat, especially did they lack milk. Consequently T. B. is not unusual, and many little children between the ages of two and five die from it. They are extremely superstitious, and are afraid of the hospitals. When there is sickness they call for the medicine man and he comes and they have a "sing," hoping to drive away the evil spirit that has caused the disease. One elderly woman was taken by some friends to the hospital for treatment. She was placed in a room on the second floor, but in the night, she tied the sheets together and escaped, walking thirty miles to get back home. When they are touched by the gospel, however, they are very responsive. She told of the interest which was taken in the daily vacation Bible school. Not only was it attended by the children and young people but by the older ones as well. One mother walked several miles daily, leading her milk cow and staking it out to graze because it was not safe to leave it, and carrying in her arms a four months old baby in order to come. When the time came for the school to close they begged for it to be continued. As well as you like D. V. B. S. how many of you would go to that much trouble to attend?

We have letters from far away Detroit, Michigan, from a new friend at Isola, from our true blue Miss Leta Mae and from a very young lady at Crystal Springs, all with helpful contributions. Mary Sue wants some things straightened out for her. Perhaps some of you want these same questions answered, so we are writing her a regular letter at the close of her letter. These and our financial statement for May will be all for this time.

With love,
Mrs. Frances Steele.

BIBLE STUDY

Proverbs 20:11: Even a child is known by his doings, whether his work be pure and whether it be right.

Charles was the paper boy in the small town in which he lived. Every morning, rain or shine, he met the six-thirty train, got his big bundle of papers and delivered them to most of the homes in Mayflower. He knew all of his customers personally and took pleasure in seeing that they received their paper regularly. Often he had to hurry in order to finish his work and get to school on time. He had once seen the slogan "Service with a smile" decorating the entrance of a filling station and he had adopted this somewhat as a motto of his own. He had many opportunities to put it into practice. Every morning that the weather was pleasant there was a little old lady sitting on the front porch of one of the homes. He always stepped up on the porch with a cheery "good morning" as he handed her the paper. In another home a crippled boy in a rolling chair awaited his greeting and the morning paper. Often children came running to meet him and with the

paper received a smile. On windy or rainy days it was more trouble than usual because the paper had to be dropped inside the screen door so it would not be blown away or get wet. It was harder, too, when the train was late and he had to hurry more than ever. Then the customers might not be in such good humors because their papers were delayed. In spite of these ups and downs, however, he managed to hold on to his smile as he went from house to house.

His most trying time came at the close of the month when it was necessary to collect. Some of his customers were prompt in paying but some were very slow. Often it was impossible to see them early in the morning and it was necessary to return in the afternoon.

One afternoon when he was trying to finish his collections for the month, he called on a lady who had not lived in Mayflower very long. He had seen her only occasionally there at her home when she happened to be in the yard or on the porch when he came.

He rang the door bell and presented the statement with the request "I'd like to collect if it is convenient, Mrs. Perry."

She took the statement, looked at it and then said "Let me get my purse."

When she returned, she held a five dollar bill in her hand asking, "Can you change this? This bill is all I have in the house."

Charles reached in his pocket, drew out several dollar bills, some half dollars, quarters and dimes, took Mrs. Perry's five dollar bill and having mentally deducted the sixty-five cents of the statement, handed her the change. She took the money, gave it a casual glance put it in her purse. Charles thanked her and went on his way.

He had been gone from Mrs. Perry's home less than ten minutes when he was again ringing her front door bell.

He hastily explained, "Mrs. Perry, I am afraid I did not give you the right change. Will you look in your purse and see? I'm sorry," he apologized.

"I think you did but I don't mind looking. It won't be hard to tell because that was the only money I had in the house," replied Mrs. Perry as she went the second time to get her purse.

Returning and counting the money, she said "No, Charles. There is only three dollars and thirty-five cents here and there should be four thirty-five. I didn't notice carefully."

Charles already had the dollar bill in his hand, saying contritely, "I'm sorry. I decided almost as soon as I left here that I had made a mistake. I guess my arithmetic was bad. I'll try to be more careful next time."

Mrs. Perry laid her hand on Charles' shoulder and surprised him by saying "Charles, I think your mother must be a very fine woman to have a son like you. I've never seen her but I know she must be proud of you. I have already noticed how pleasant and courteous and dependable you are, and now I've found that you are honest too. You must have known that I might never have seen that mistake of a dollar but you lost no time in making it right. I would like to have a boy like you."

17532 Santa Rosa,
Detroit, Mich.,
May 6, 1938.

My dear Frances:

I get the Baptist Record every week and I read everything in it. Words are inadequate to express my love for and appreciation of it. I always read the Children's Page and

enjoy it. You have my prayers for God's blessings on you in this work especially.

My heart swells with joy when I read of the advance of the Kingdom work. I have watched with gladness how the young people's auxiliaries, beginning with the Sunbeams and marching on until all were included, have developed. Then, too, the young people, especially those of college age, are showing others that there is real joy in serving God. I never in my life heard and read of God's people doing so much to magnify His name as is being done everywhere I go in city and country.

May God bless and guide you and all his workers.

Your friend,

Mrs. J. A. Lee.

Mrs. Lee, it is nice to get this cheery letter from an old friend. Your optimistic view is most encouraging. I thank you very much for your kind personal words and for your gift of two dollars to the memorial. Don't be too long in coming back to Mississippi.—F.L.S.

Route 1,
Isola, Miss.,
May 16, 1938.

Dear Mrs. Steele:

I am enclosing for the Baptist Orphanage building fund, a check for \$11.68. Please include it with your Children's Page fund.

Thank you,

Gilmer Winn.

We are very grateful to you, Miss Gilmer, for this generous donation. A letter from brother Simmons tells us that the workmen are putting the finishing touches on the superintendent's home and that the trustees hope to let the contract for another dormitory immediately. That is good news, isn't it?—F.L.S.

Hazlehurst, Miss.,
May 23, 1938.

My dear Mrs. Steele:

I am sending my little April egg money. I am sorry I have been so late sending it. Many thanks for the sweet little book. I do enjoy your Bible puzzles and Bible studies too.

Father is confined to his bed now. Pray for our loved ones.

With love,

Leta Mae Lupo.

Miss Leta Mae, we appreciate the regularity and faithfulness with which you send your offerings. Thank you. We surely hope your father is improving.—F.L.S.

Crystal Springs, Miss.,
May 21, 1938.

Dear Mrs. Steele:

I am just writing a short letter this time. Are you going to send me a letter telling about dues, clubs, memorials, etc.? I would like to know when to pay dues. I am interested in all clubs and memorials. Please send me your rules too. Do you usually mail a letter of this sort to new members? If you don't, you needn't worry about it. I guess you think I'm worrying you a lot.

Your friend,

Mary Sue Barron.

Dear Mary Sue, I hope you won't mind my using a part of your letter on our page after you asked me not to, but I imagine there might be some more girls and boys who would like to ask these same questions you are asking. For your sake and theirs I am going to try to answer them right here. We do not have any rules. It is just understood that everybody interested in the Children's Circle shall try to make our page the most attractive and helpful possible and shall as he or she is able help the two causes that we sponsor. These two causes

are the Baptist Orphanage and a scholarship at the Baptist Bible Institute. There are many ways that one may contribute to these. One way is through a Jeannie Lipsey Club or a quarter-to-two club. To form a Jeannie Lipsey club, some one undertakes to get as many members as possible who will contribute a certain amount each month, five cents, ten cents, twenty-five cents or more. This person is called the leader of the Jeannie Lipsey club—often called the "J. L. Club," for short. She is responsible each month to collect what has been promised and send it in. These members may be anyone the leader wants to ask, friends or family. All that comes in through the J. L. clubs is equally divided between the Orphanage and the B. B. I. scholarship. Any boy or girl who is willing to send in twenty-five cents a month to be divided between our two causes may be a "quarter-to-two club." The memorial that is now being planned is in honor of Mrs. Julia T. Lipsey, the founder of this page, and for about ten years its editor. Those who loved her have been contributing toward this memorial. It is the wish of those who have contributed to this fund that it be used in a special way in one of the Orphanage buildings. There are other ways that our members contribute too. They send in "egg money" or birthday offerings or a special gift to one or both of our objects.

We do not send a letter to each new member but we try to make the plan and purpose of the Children's Circle clear by explanations on the page. We are always glad to answer questions. I hope this tells you what you wanted to know and clears up things for any new subscribers too. Let us hear from you again.—F.L.S.

FINANCIAL STATEMENT FOR MAY

Special to Orphanage:

Mary Sue Barron.....	\$ 1.00
Margaret Ann Jordan.....	.10
Miss Leta Mae Lupo.....	.10
J. F. S.	1.25
Total.....	\$2.45

Orphanage Building Fund:

Miss Gilmer Winn.....	\$11.68
Jeannie Lipsey Club:	
Club No. 1, Fannie Mae	
Henley, leader.....	\$ 1.00

Quarter-to-Two Club:

Mary Frances Head.....	\$.50
Birthday Offering:	
Mrs. J. S. Locke.....	\$ 1.00
Imogene Williams.....	.10
Total.....	\$ 1.10

Mrs. Julia T. Lipsey Mem.:

Mrs. Fannie Jumper.....	\$ 5.00
Mrs. Ada Hansell Namie.....	3.50
Charles White.....	.10
Margaret Ann Jordan.....	.25
Mary Frances Head.....	.50
Mrs. J. A. Lee.....	2.00
Total.....	\$11.35

B. B. I. Scholarship:

Mrs. Fannie Jumper.....	\$ 1.00
Charles White.....	.10
Margaret Ann Jordan.....	.10
Miss Leta Mae Lupo.....	1.25
Total.....	\$ 2.50

GRAND TOTAL.....	\$30.70
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Of the 43,000 German Catholic refugees in Paris it is said that 35,000 have become Communists.

HEADACHE

Every person who suffers with headache, neuralgia, periodic pain, muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results. Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

Gray's Ointment

USED SINCE 1820 FOR—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nethel) Nose Drops. Small size 25c, large size 50c at your druggist.

Thursday, June 2, 1938

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary
OXFORD, MISS. ♦ JACKSON, MISS.



WHERE AND WHEN WE MEET

- Dist.—Place—Time
Nine—Durant—June 13.
Three—Carrollton—June 14.
Two—Shelby—June 15.
Four—Senatobia—June 16.
Five—Ingomar—June 17.
Six—First Church, Corinth—June 20.
Seven—Pheba—June 21.
Eight—Noxapater—June 22.
Eleven—Goodwater, Lauderdale County, June 23.
Twelve—Beaumont—June 24.
Thirteen—Lumberton—June 27.
Fifteen—Mt. Pleasant, Lincoln County—June 28.
Fourteen—Salem, Covington Co.—June 29.
Ten—Taylorsville—June 30.
One—Utica—July 1.

Pointers

A registration fee of 25¢ is requested but not required. Through this method we finance these district conventions.
The host church will serve dinner and supper free.
The convention will open at 10:00 a. m. promptly.
Come by 9:30 and get acquainted with other delegates.
There will be a night session. Address by Dr. Plainfield.
Moving pictures of our Indian work will be given in places where

we have electric current.

Each Junior may have one boy and one girl in Memory Work Contest.

Each Intermediate Union may have one boy and one girl in the Sword Drill Contest.

Each Senior Union may have one representative in the Speaking Contest.

Musicians, speakers and conference leaders:

Mrs. O. M. Jones, Mr. James Foster, Mr. Auber J. Wilds, Dr. J. F. Plainfield, Miss Electra Warren, Miss Lucy Carleton Wilds.

Program is next weeks Record.

NEW ORLEANS—OUR GREAT MISSION CENTER

J. G. Chastain, Lexington, Miss.

New Orleans has been called "The Gateway of the World," and "The Fort of All Nations." It has 458,000 inhabitants. Among them are representatives of every state in the Union, and of twenty-five or more foreign nations. And still they come,—by air courses, by long daily trains over many truck lines of

various railroads, over innumerable highways, by the Mississippi River with its many tributaries, reaching out fan-wise far to the north, east, and west; and last but not least, by more than ninety great steamship lines, which extend from every important port on earth and operate in and out of New Orleans. Nearly all of these ships are run by foreigners, and bring hordes of foreign passengers to this country.

Hundreds of thousands of new people, native and foreign, pass annually through the gates of the Crescent City. To the Christian people of New Orleans and the entire South is presented here a challenge which should stir all our hearts and move us to action. What are we doing to meet this challenge? Various agencies are at work.

Our HOME MISSION BOARD is doing valuable work in the city, with telling effect. With this work we are all familiar. The various denominations are interested and are trying to do their part. Just here I am speaking only of the Baptists, who are wisely and happily organized and doing a work seldom equaled.

PASTORS AND CHURCHES. Before the establishment of the Baptist Bible Institute, October 1, 1918, there were six comparatively small and weak Baptist churches in the city. Now there are more than twenty-five, some of them quite large. The pastors are of the very cream of our Baptist Bible Institute. This institution is the pride of the Baptists, and a joy forever. This past year they have had two hundred and fifty students enrolled, sixty-five more by correspondence, and yet others in night classes, making a grand total of about 325. Even a few of those students would make a grand total! Members of the faculty and student body serve among the hundreds of taxicab drivers of the city.

The Institute pays annually all current expenses, and tens of thousands of dollars on their bonded debt. We must help them wipe that out. That great school is an intellectual and spiritual uplift to the city and our whole Southland. Furthermore, many of our finest foreign missionaries have been trained here. THE BAPTIST HOSPITAL. Too much cannot be said in favor of this wonderful institution and its great superintendent, Dr. Louis J. Bristow. The Hospital is embarrassed by its successful and rapid growth. At times they have not rooms or even beds enough for their patients, and must place cots in every available space.

They pay all running expenses, and dear Dr. Bristow is gathering

funds for an annex to the present building. This is a real necessity. Bighearted Christian friends are responding nobly to this call.

RESCUE MISSION for men, and EMERGENCY HOME for unfortunate women and girls. These two "faith missions" are of supreme importance. They are run entirely by voluntary gifts, and both are badly in need of funds at this time. There is an urgent need for the enlargement of the Emergency Home. It is supported mainly by the generosity of individual women and their missionary societies. Help, either in money or supplies, may be sent to the founder and present superintendent, Dr. J. W. Newbrough, 740 Esplanade, New Orleans, La.

The above are some of the evangelical activities Baptists are pursuing to help make the GREATER NEW ORLEANS.

GEORGIA SCHOOLS OPEN DOORS TO GOD'S WORD

A recent issue of the Missionary Review reports: "The State of Georgia, through its Board of Education will purchase 800,000 Bibles for the school children of Georgia as a means of inculcating religious principles and off-setting communistic tendencies.

"The motion for the purchase of the Bibles came from Governor Rivers, who stressed the need of Bibles in the schools of Georgia, saying, 'The growth of communism is a menace that we of Georgia have to watch, and the best weapon with which to combat it is the Bible.

"Communism teaches Godlessness. Our form of government contemplates the worship of God as a religion, and as an act of citizenship."

"It is reported that each member of the new ten-man board arose and endorsed 100 per cent the suggestion and motion of the governor."

—Free Tract Messenger, Los Angeles, Calif.

Northern Baptists have just concluded their convention in Milwaukee.

Northern Baptists gave \$37,600 less in the past year than in the year before that, a decrease of about one and one-half per cent. Total gifts to missions this year were \$2,427,500.

Communion Ware of Quality
Best Materials
FINEST WORKMANSHIP
ALUMINUM OR SILVER PLATE
Individual Classes
Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
Dept. E. 1107 McGee St., Kansas City, Mo.

WESLEYAN COLLEGE

MACON, GEORGIA

WILL OPEN SEPTEMBER 14, 1938

The oldest college for women offers every facility for first class academic work at moderate cost and under positive Christian influences. Unexcelled equipment and instruction in physical education. Health conditions admirable.

Wesleyan Conservatory of Music and Fine Arts under the same management offers courses in Music leading to the B.M. degree and diplomas in the various Fine Arts.

For catalog and information, write

DICE R. ANDERSON, President



MRS. D. C. LEA

Assistant to President and Director of Public Relations, Mississippi Woman's College, Hattiesburg

To fill a long felt need the trustees of the Woman's College recently elected Mrs. D. C. Lea as assistant to President W. E. Holcomb and Director of Public Relations, beginning May 16. Mrs. Lea has for sometime been in charge of the Hattiesburg chapter of the American Red Cross. She has been a leader in church music circles, and for about ten years was B. T. U. director in First Church, Hattiesburg. For the past four years she has been president of the Mississippi Federation of Music Clubs, and is nationally known for her interest in music.

—o—
A TRIBUTE TO
MRS. DIXIE McDONALD

Well done, good and faithful servant; Enter thou into the joy of thy Lord.

From Heaven's portals such a welcome early on the morning of May ninth came to Mrs. Dixie McDonald, whose life was linked with all that Woman's Missionary Union holds dear.

In honor to her, in reverence for her life of self-effacing service, our members join in loving tribute.

A name, loved and honored among us, because of her great soul, her faith in God, her devotion to duty, and her surpassing love. Mrs. McDonald was a beautiful, sweet spirited Christian character and a faithful member of the W. M. U. Her presence was an inspiration to all and her life was an example of a spirit filled life. Out of the darkness overshadowing earth's rough road of suffering into the highway of everlasting peace and light, there slipped the saintly spirit of this dear member.

"Her sun has gone down, while it is yet noonday." We dare not question why. "We know that it is not a common chance that takes away a noble life."

Sleep, holy spirit, blessed soul. While the stars burn the moon's increase, and the great ages onward roll. In our solitude we wonder

MRS. MODENA L. BERRY AND MRS. LINNIE L. RAY
of Blue Mountain

—o—
COLLINS

The Collins Baptist Church experienced a genuine revival during the week May 15-22, with Dr. B. Locke Davis of Brookhaven doing the preaching. There were sixteen added to the church on profession of faith and five additional came by letter, making the total twenty-one.

I have enjoyed the friendship of brother Davis for fifteen years or more. This was my first opportunity to be associated with him in the work of the Lord. To know him at close range is to love him. Our people fell in love with him at once and want him back again. He brings the old, old story in a new way. The cause of Christ was strengthened in every way by his ministry here. We were divinely led to secure his services, we believe, and we thank God for letting him come.

—W. L. Day.

—o—
MRS. LIZZIE COLEMAN

On April 13, 1938, the spirit of Mrs. Lizzie Coleman slipped away to be forever with her Lord. We the members of Standing Pine Baptist Church wish to pay our tribute to her memory.

Resolved:

First, That we how in humble submission to God's will, knowing

Through a veil of mist and tears
With our humble lives before us
With their sorrows and fears,
While there comes to us a vision
From beyond the azure skies
Of a noble hearted member
With kindness in her eyes.

Committee:

Mrs. J. L. McMillon
Mrs. H. C. Barnett
Mrs. J. D. Craft

that He is an allwise God and that what He does is right.

Second, That Standing Pine church has lost a faithful member and a place is vacant in the church and community that cannot be filled, for she truly lived a life of service.

Third, That her departure brings great sadness to the church and community, and we express our heartfelt sympathy to her loved ones.

—Mrs. R. C. Wright,
Committee on Resolutions.

A Sunday school study course has been completed at Lambert Baptist Church. Nine completed the study of "Building a Standard Sunday School." Those receiving awards are: Mr. John Black, Mrs. John Black, Mrs. Will Little, Mrs. Volney Crothers, Miss Doris Thompson, Mrs. Ellison, Mr. W. R. Burris, Mrs. R. W. Porter, Mr. R. W. Porter.—R. W. Porter, Pastor.

Your friend, and mine, Rev. L. S. Cole of Refugio, Texas, was with us in one of the best revivals in many respects it has ever been mine to witness. We only had fifteen additions, ten by baptism, but we had a great church revival. Every phase of the church life was strengthened. Brother Cole is truly a mighty preacher of the Word. Our church can never be the same after this man of God spent two weeks with us.—Z. E. Parker.

—o—
SUBSCRIBE FOR THE BAPTIST RECORD.

DON'T Scratch!
You risk infection!
To quickly ease the
stinging itch, soothe irritated skin,
and aid healing, apply comforting
RESINOL

MOTHER

(Memory of Mrs. J. T. Jenkins)

—o—
God lent an angel to the earth
She came in lowly guise;
She was not even beautiful
To our unseeing eyes.
She swept and dusted, cooked and
darned
For all the heedless throng;
And ever as she worked she hum-
med
A little tuneless song.
She always had a healing word
For people in distress;
And though her hands were worn
and rough
Their touch was a caress.
At last her hair grew thin and gray,
Her work took over-long
And oftentimes we did not hear
That little tuneless song.
God lent his angel to the earth
To ease its frequent strain,
But when he saw how tired she grew
He took her home again.
We missed her almost everywhere
For with our opened eyes
We knew at last just who she was—
An angel in disguise.

—o—
HUNTINGTON, W. VA.

The eleven Baptist churches of Huntington, W. Va., during the period of May 1 to 8 simultaneously gave themselves to eight great days for young people. The churches were assisted by twenty-four young men, the majority of whom were students of the Southern Baptist Theological Seminary and were led by Luther Holcomb. Each church experienced a great spiritual enrichment and there were more than two hundred additions to the membership of the churches participating. An effort will be made next year to have every church of every denomination in the city of Huntington join in a similar effort. — Paul Leonard, secretary Fifth Ave. Baptist Church.

—o—
"I've been thinking it over" said the husband, "and I've decided to agree with you."

"That won't do you any good," said his wife. "I've changed my mind."—Globe and Mail.

FOR QUICK HEADACHE RELIEF
STANBACK
10¢-25¢

SAVE BY INSURING
WITH
NATIONAL MUTUAL CHURCH
INSURANCE COMPANY

CHICAGO

DEPENDABLE PROTECTION
AT LOWEST COST

WRITE FOR INFORMATION
REGARDING OUR PLAN . . .

FORTY YEARS OF SERVICE
TO

MINISTERS AND CHURCHES
FIRE—LIGHTNING
WINDSTORM—HAIL
INSURANCE

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SUBSCRIBE
RECORD.

Thursday, June 2, 1938

B. O. B. F.

BRYAN SIMMONS
Field Representative

Mother's Day Offerings

The Mother's Day offerings continue to come in and they indicate general and generous interest. We are sure that many other churches and Sunday schools are rounding out such offerings and these will be coming in later.

J. E. Byrd Memorial

At the meeting of the Sunday School Convention in West Point, Miss., a movement was started to make the chapel of our new administrative building a memorial to our great Sunday school worker, brother J. E. Byrd. In connection with movement is the request that the Sunday schools that do not already make contributions to the Orphanage, give their contributions for one Sunday in each month to the Orphanage for the J. E. Byrd memorial. Some Sunday schools have responded to that suggestion and we believe that many others will join with them.

We are making plans to furnish such Sunday schools with small banks to be used in this connection. Some may not be present on the Sunday set aside for the Orphanage; so, with a bank handy such could put in offerings any Sunday.

Vacation Bible School Offerings

Some months ago Pastor A. B. Pierce of Crystal Springs wrote an article for the Record in which he suggested that it would be fitting for the offerings usually taken in the vacation Bible schools to go to B. O. B. F.

Chalybeate church has recently conducted such a school under the leadership of their aggressive pastor, brother Blackford, and this is the first V. B. S. to send its offering to B. O. B. F. We do not want to appear (as the saying goes) hoggyish; but such a plan will do two things. It will give little children a definite way to help other children and it will help B. O. B. F. to get out of the field that much earlier.

Progress on the Grounds

The new bungalow for the superintendent is virtually finished and brother Mize and his family will soon be moving into it. This will give his present home, a large two-story, for the larger girls and relieve the congestion in the only large dormitory we have left.

The trustees plan to let the contract for another dormitory within a few days and that building should be finished during the summer.

We are grateful to those who have made this progress possible and we would urge those who have made subscriptions to pay as readily as possible and those who have not pledged to join with the host of others in donations and pledges that we may carry the work to a speedy completion.

SUBSCRIBE FOR THE BAPTIST RECORD.



REV. J. P. KIRKLAND

of New Albany Preaches Commencement Sermon for
Blue Mountain College

WALNUT, MISS.

Just a line to acknowledge that the Lord is still being good to us, and that we are sharing in some measure his blessings — even far more than we deserve.

April was a good month for us in many ways as we had eight additions, six by letter and two on profession of faith.

The pastor was in a fine meeting in Duplo, Ill., the last two weeks of April and witnessed a number of conversions, among them a Roman Catholic who also came into the church; railroad engineers saved; and many others.

May came with our time pressed with obligations here and there. In a glorious service on the first Sunday morning at Fisherville, Tenn., and at eight o'clock that night we tried to preach the high school sermon at Silerton, Tenn.

Then the second Sunday came and we had one of the finest services in a deep spiritual atmosphere with a fine short Mother's Day program. Then the pastor tried to preach on an Ideal Motherhood, closing with a mighty stir among all our people and two more saved and came into the church.

Next Sunday, 22nd, we are to observe the Lord's Supper and have our baptizing. We are looking and praying for a good day with much hopes.

Our revival begins the first Sunday in July with the state evangelist, Rev. E. D. Estes, doing the preaching and Frank Adams leading our singing for the third year.

The pastor goes then to Texas for two weeks with Rev. A. L. Bishop, a student in the Seminary at Fort Worth; then on through the sum-

mer with every week taken in summer revivals.

It looks good to sit in the church office and watch the splendid six room home for the pastor rising as the workers carry on. It will not be long now before it will be ready.

As chairman of the executive board of Tippah Association we are to call a meeting of all officers soon to put into action at least some of our plans. With the hope that we will make this our best year in our associational work in a special effort to have a revival in every community where it is needed in the county, with training courses such organizations as we may be able to launch.

T. R. Hammons.

Agitated Customer (rushing back to drug store): "Look here, you gave me strychnine instead of quinine."

Druggist (nonchalantly): "That will be 10c more, please."—Ex.

MADE Especially
FOR CHILDREN

So mild—and yet so efficient. That's the secret that has made Mrs. Winslow's Syrup the favorite children's remedy for over 100 years. Safely relieves constipation—gas—acidity—and colic. At all drug stores. . . . Only 35c.

MRS. WINSLOW'S
SYRUP The Baby's Friend

Soothe TIRED EYES
John R. Dickey's Old Reliable
Eye Wash
Soothes, relieves and gives comfort to irritated eyes.
Used 65 Years
Genuine in red box
25c and 50c sizes. Ask your druggist for new large size with dropper.
Dickey Drug Co., Bristol, Va.

STAR DUST

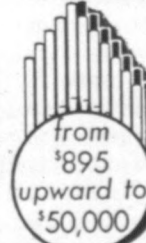
We thought that the art of spreading star dust over the glory that was Greece and the grandeur that was Rome had been lost to the orators of today. But nay, nay Pauline, there are still two of them loose in the world and both orated last week in Richmond. Both pulled the eagle's tail and made the old bird scream so loud that the little dove nestling in the down of her breast trembled in terror. We have not heard the like since the candidate for county sheriff long ago said, "When the sun, the lordly king of day, arises from his couch in the caverns of the east, drapes his golden garment around himself, mounts his chariot of fire, drives his steeds across the dome of the universe, bathes himself in the limpid waters of the western seas, draws the curtains of night over his eyes, retires to a night of uninterrupted rest and that is the reason, my fellow citizens, that I order be sheriff of this county." The two orators laid that would-be sheriff in the shade. They had access to words that the older dictionary did not have. Then too the setting was different. All other speakers selected the simplest words to convey the thoughts of their souls. The speakers of the convention had messages and used words, not to startle the natives but as vehicles of profound thought. We certainly did not see one grain of thought in the two startling fulminations that were brought forward out of the past.—Charity and Children.

After morning service the family dined, and churches and their procedure came in for criticism. Father criticized the sermon. Mother disliked the blunders of the organist. The eldest daughter thought the choir's singing was atrocious.

But the subject had to be dropped when the small boy of the family volunteered the remark: "Dad, I think it was mighty good for a nickel."

Raise MONEY
... Easily

There is no surer, easier or more pleasant way to raise needed funds for churches or clubs than with the aid of our co-operative plan. Women everywhere accept Gottschalk's Metal Sponge as the foremost metal scouring device. They buy this time and labor saver without hesitation. A sale is made almost every call. In the past 20 years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars. METAL SPONGE SALES CORPORATION, Philadelphia, Penna.

Gottschalk's
METAL SPONGEDirect-Electric
ACTION

The Wicks Organ, with its world-famous Direct-Electric Action and Tone Sublime, is unequalled in durability and performance. The last word in musical and artistic perfection! Particulars will be gladly furnished upon request.

WICKS ORGANS
HIGHLAND ILLINOIS DEPT. BR

A CHALLENGE TO RURAL CHURCHES

By W. H. Wood

When I come to study the conditions of our rural churches it reminds me of little David, who was only a common shepherd boy with the responsibility of caring for his father's flock. While his brothers were being interviewed concerning the kingship, he was busy about his father's business, and as we see him again as he contacts his brothers who were in the army, he was not afraid of the Philistine giant, and entered the battle on behalf of his fellow countrymen with a common sling, and God. He was very optimistic about the situation, keenly confident that he would win the victory because he knew that God was on his side. David marched on until he became king and a man worthy to bear the inscription "A man after God's own heart."

So I am confident that a large number of our rural churches will be triumphant in the end. All they need is capable leaders who will enter the work whole-heartedly and lead them on to victory.

I happened to become the first pastor of a little church in Smith County (Wilkinson Memorial) that was organized about 15 months ago with 24 charter members, who were just ordinary farmers, but with a desire to worship and work for the Master. They launched a building program and within three months their building was ready for use.

We held our first service there as pastor on the fifth Sunday in January, 1937. Our progress has been marked with the blessing of God. We seated our building with factory made seats, lighted the building, purchased a piano and paid for it, paid our visiting minister \$50.00 for the revival meeting, paid the pastor nearly \$25.00. Our first mission offering was near \$7.00, and we sent \$27.00 to the Smith County Association for missions and minutes. The church paid the pastor nearly \$200.00 salary last year, and we are now sending the Baptist Record to every home in our membership.

Perhaps you would like to know the plan we use. Well, here it is: Our brethren farm for the Lord. They plant cotton, corn or whatever is most convenient for them, while our ladies raise chickens to help support our church.

Our people look after their pastor in a financial way. For instance, one deacon failed to get his offering to the treasurer before the pastor left and on Monday morning he mailed his offering to his pastor. If all our people were as loyal our preachers would not be embarrassed with gas bills, etc.

The writer is thoroughly convinced that the acre plan is the most effective way to finance rural churches. In most of my work for the past four years we have been using this plan and it works wonderfully. One church did more for every cause in one year than it had done in several years before, and found the plan so satisfactory that they adopted it as a permanent program for their church. If our rural churches will adopt the acre plan

to finance our Lord's work, there will be great things accomplished in the advancement of Christ's kingdom in the near future. May we all take this as a challenge and use it for the glory of God.

May I go back to the little Smith County church. Our financial progress was not the greatest, because we have had added to our church about 26 souls on profession of faith and by letter. Now we have a membership of 60 and a noble Sunday school. The week preceding last third Sunday we had above 325 chapters read in the Bible, and everyone had answered to the roll call, for the entire month, with a verse of scripture. It is not difficult to enlist people in the service for God who study his word.

It is not our purpose to call these achievements to your mind in a boastful manner, but to humbly and reverently let you know what a small group of people can do when they love and fear God and have a mind to work.

Will you carry the challenge to your church and strive to accomplish even greater things for the Lord this year. You can depend on God. Can He depend on you?

EPITAPHS

I

Here lies a man who worshipped gold,

For nobler things he had no mind; He called for succor but, behold,

His cankered god was left behind For to that region far and dim

He could not take his god with him,

But left him where the devil rules, To be the god of other fools.

II

Here lies a man who worshipped fame,

And stormed the world his worth to prove:

On earth he won a noted name, But 'twas not so in Heaven above

He chased a bubble on the tide, And saw it burst—and drooped and died.

A man may be accounted great, While angels tremble at his fate.

III

Here lies a man who worshipped sport,

Who never went to wisdom's school:

According to the last report He died as he had lived—a fool.

The curtain fell, the play was done, The game was o'er, the race was run;

And wisdom glances at his bust, And says, "Here lies a recreant's dust."

IV

Here lies a man who brooding thought

At last was tethered to despair, And in his desperation sought

To end the ills he could not bear. Oh, say not he was barred from Heaven,

That such a one is ne'er forgiven; For Samson was a suicide,

And with the faithful lived and died.

V

Of all the fools beneath the sun, Under this desecrated sod,

Devoid of hope, there slumbers one, A man who said there is no God.

The guardian angels do not plume Their wings o'er this unhallowed tomb, Nor leave their footprints on the mound

Where not a ray of hope is found.

VI

Here lies a man who fought with sin,

Who served the Lord of life and light,

Until he reached this wayside inn, And turned aside to spend the night.

The angels shall keep vigil here Till Christ in glory shall appear,

Then he shall reach a home of bliss On that new earth to follow this.

—James W. Phillips.

Newton, Miss.

AGRICOLA

The W. M. U. of Agricola Baptist Church met in an all-day program March 4. There were 20 members present.

We have increased our membership from 15 the first of the year to 25 by March the 12, and there are others to reach yet.

Mrs. A. E. Dean

KOSCIUSKO

We have just had one of the most enthusiastic, and inspired revivals at our church that it has been my privilege to witness in the past 25 years.

Under the inspired leadership and preaching of our good friend, Dr. James W. Middleton of Clinton, and the splendid work of a great religious song leader, brother Joe Canzoneri of Jackson, 72 additions were had in the church, 30 by baptism and 42 by letter. Much good was done by these brethren in the cause of Christ, and we hope that they may continue in this work wherever they may go.—Jas. T. Crawley, Chm. Board of Deacons.

A secular editor recently said, "It is more popular for the churches to send petitions to Congress to correct social ills than to the throne of God for power to save souls." Balaam, can you take a hint?

Another Sunday school worker is reported. Born to Mr. and Mrs. John A. Farmer at the Meridian Sanatorium, Nancy Fay Farmer, May 30, 1938; seven pounds, eleven ounces. (And her "paw" says she cried when he left her to go to Brookhaven to the S. S. Clinic.)

Last Sunday there were seven additions to the church at Columbia, regular services, four of them by baptism. One of those baptized Sunday night was the former Catholic priest at Columbia. He has served the Catholic church at Columbia four years. He is now brother Tiernn, formerly known among his parishioners at Father Tiernn. He is a native of Ireland, studied in England and France and was for five years a Catholic missionary in Nigeria, Africa. After many conferences with Pastor F. K. Horton he joined the Baptist church some six weeks ago and has just been baptized. He is happy in his new experience and has filled the pulpit for Pastor Horton in his absence. He talked of work in Africa, and has a great story to tell.

The total of unemployed in the United States was 15,071,000 in Mar. 1933. This went down to 6,132,000 in July 1937. In January of this year the number went back up to 10,181,000.

No Baptist convention could by any vote unite any single Baptist church with any church of any other denomination. Nor could it unite two Baptist churches in contiguous territory. The only way a Baptist church can unite with any other church is to do it by a vote of the local congregation. If any church wants to do that, go to it; there's nobody can prevent it.

—BR—

S. S. ATTENDANCE MAY 29th

Jackson, First Church	1001
Jackson, Calvary Church	1055
Jackson, Griffith Memorial	658
Jackson, Davis Mem. Church	227
Jackson, Parkway Church	224
Jackson, Northside Church	144
Clarksdale Church	417
Meridian, 41st Ave. Church	277
Summerland Church	109
Hattiesburg, First Church	570
Indianola Church	201
Columbia Church	452
West Laurel Church	448
Vicksburg, First Church	449
South Laurel Church	99
Crystal Springs Church	311

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B. T. U. ATTENDANCE MAY 29

Jackson, First Church	161
Jackson, Calvary Church	225
Jackson, Griffith Mem. Church	283
Jackson, Davis Mem. Church	108
Jackson, Parkway Church	72
Jackson, Northside Church	44
Vicksburg, First Church	116
West Laurel Church	158
South Laurel Church	47
Crystal Springs Church	98
Indianola Church	109
Clarksdale Church	120
Summerland Church	47
Meridian, 41st Ave. Church	71
Correction: Crystal Springs Church May 22	345

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BROTHERHOOD ATTENDANCE MAY 30

West Laurel Church	46
Laurel, First Church	33
Summerland Church	18

Six members of the Lorena W. M. U. visited Good Hope Baptist Church March 18, to organize a W. M. U. There were present seventeen members and their pastor, Rev. Gurlee Henderson. We organized with all officers, Mrs. Alma Johnson being president. These members are anxious to do something for the Lord. They invited us to meet with them from time to time till well on their way. We need your prayers and so do they—Lorena W. M. U.

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Who's Who

Pastor E. P. in Labelle PL Norris Palmer additions, 51

Vacation Bi Sunday, June for preparati Sewell will ha him. Rev. N. the Bible me

The minute held in New It gives valu mation about the Southern W.M.U. It is attractively

Pastor Gle ing at Deemo 12. He will b Sallis who ha sippi Collec hopeful with erage, 50 in working W.M.

Rev. W. C retary in M Ridgecrest J Richmond, V 20 at 2:30 p cast from V and some fi the Mutual

Two young came to the little church river from which the g in vain to method is b brethren W of Clinton tions attend reported. Th to carry on

We can with which through "C N. C. The very carefu anything t lgion has politics. Th a religious politics af Then the n good Chris Millan in voting as prive anyb to vote, w way to pr tice is don get justice certainly a to justice. do well to